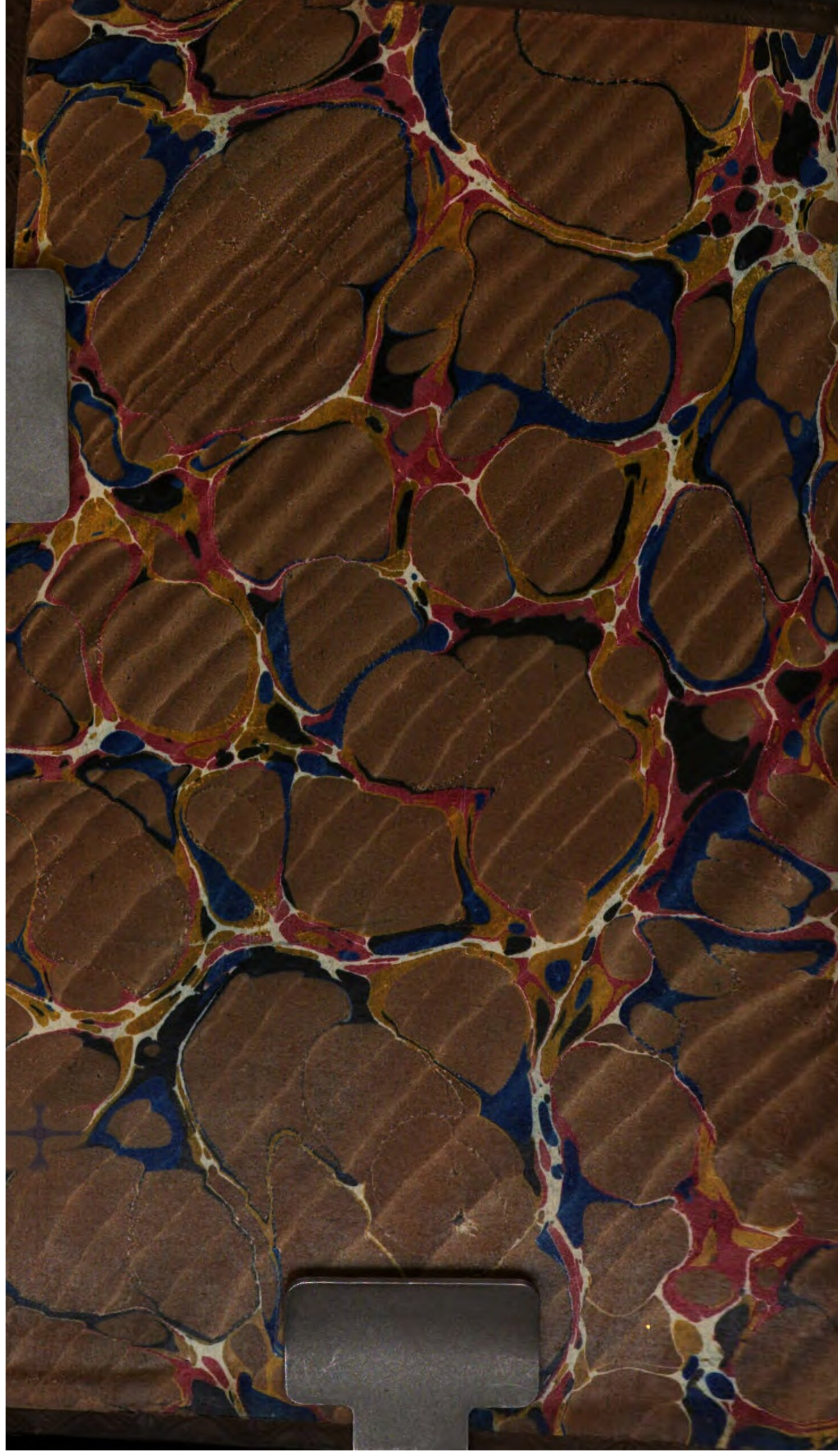




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ROSA CELESTIA

HEAVENLY MYSTERY

THE SACRED MARRIAGE

WORD OF THE LORD,

REVEALED AND LIVED

THE BOOK OF DAYS

RELATIONS OF VARIOUS THINGS

A BOOK OF MARRIAGE AND THE MARRIAGE OF MARRIAGE

BY THE LORD OF DAYS

IN A MARRIAGE OF MARRIAGE

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ARCANA CŒLESTIA;

OR

HEAVENLY MYSTERIES

CONTAINED IN

THE SACRED SCRIPTURES,

OR

WORD OF THE LORD,

MANIFESTED AND LAID OPEN;

BEGINNING WITH

THE BOOK OF GENESIS.

INTERSPERSED WITH

RELATIONS OF WONDERFUL THINGS

SEEN IN

THE WORLD OF SPIRITS AND THE HEAVEN OF ANGELS.

Now first translated from the original Latin of
EMANUEL SWEDENBORG.

BY A SOCIETY OF GENTLEMEN.

VOL. VII.

SECOND EDITION.

MANCHESTER:

Printed by J. Gleave, 196, Deansgate;

And Sold by J. and E. Hodson, Cross Street, Hatton Garden,
and Mr. Sibley, 35, Goswell Street, London;

Messrs. Clarkes', Manchester, and all
other Booksellers.

1812.

ARCANAE CELESTIA

HEAVENLY MYSTERIES

CONTAINED IN

THE SACRED SCRIPTURES

ON

WORD OF THE LORD

MANIFESTED AND OPEN



Matt. vi. 33.

*Seek ye first the Kingdom of GOD and
his Righteousness, and all Things
shall be added unto you.*

BY A SOCIETY OF GENTLEMEN

VOL. VII.

SECOND EDITION

LONDON

Printed by J. G. Heath, 100, Strand

And Sold by J. and E. Hanman, 17, Strand, London
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1815

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THE term *humanum* in the original Latin having been variously rendered by the different translators of Baron Swedenborg's Writings, some expressing it by the English *humanity*, and others by *the human*, or *the human principle*, and this variety having led some readers to suppose, that *the humanity* and *the human* or *human principle* had diverse meanings, it is thought proper to inform the public, that the three expressions mean one and the same thing, being translations of one and the same term, *humanum*.

A confusion also having been observed to arise in the ideas of some readers, respecting the glorification of the LORD's humanity or human principle, in consequence of confounding together the *maternal* humanity and the *natural* humanity, by supposing them to mean one and the same thing, it is thought proper further to remind the reader, that the author in all his Writings considers the *maternal* humanity and the *natural* humanity as things totally distinct. The *maternal* humanity is regarded by him as what was taken from the mother, and this, we are informed again and again, was successively put off, until there was not the smallest particle thereof remaining in the LORD's humanity; whereas the *natural* humanity was from the FATHER, consisting of all those natural affections and thoughts which properly constitute the natural mind or man, and this humanity, we are further informed, was opened and formed successively, after the birth of the *maternal* humanity, and in it, in like manner as man's natural principle, or mind, is opened and formed successively after and in the birth which is from the Mother. In this *natural* humanity of the LORD, was afterwards opened and formed successively the *rational* humanity, in like manner as man's rational principle is successively opened and formed in his natural principle. If the distinct natures of these various principles, the *maternal*, the *natural*, and the *rational* humanity of the LORD, be seen clearly, it may then also be seen with equal clearness, what that humanity was which he glorified, or made divine, and what that was which he put off.* The
humanity

* It may here be proper to note, that considerable embarrassment on this subject has been produced in the minds of several readers, from a passage in the English translation of *the Doctrine of the New Jerusalem concerning the LORD*, where are these words, "Now whereas the LORD from the beginning had a humanity from the mother, and successively put off the same, that is, glorified or made it Divine, &c." See No. 35. In this passage the act of putting off is confounded with the act of glorifying or making Divine, as if they were one and the same act; and this confusion must necessarily produce a confusion in the ideas of the reader, until he be informed, that the words *that is, glorified or made Divine*, are not in the original, but have been interpolated by the translator.

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humanity which he glorified, or made Divine, was the *natural* and *rational* humanity, whilst the *humanity*, which he put off, was the *maternal* humanity, even as to *corporeity* or the corporeal principle. If it be asked what *corporeity*, or *corporeal* principle, then remained in the LORD, or what that *body of flesh and bones* was, in which he rose again, and ascended into heaven, it may be answered, it was not at all from the mother, but from the FATHER, in like manner as man, it is reasonable to suppose, is ever changing his corporeal part, putting off one body, and putting on another, and this successively according to the principle of good or evil which has rule in his mind. The divine principle then, which ever had rule in the LORD'S mind, it is alike reasonable to suppose, would be continually putting off all that *corporeity from the mother*, which was not in agreement with itself, and putting on another *corporeity*, which, being in concord with itself, it could finally unite fully with itself, or make divine. Thus the LORD'S humanity finally became divine, even as to the ultimates of the body or corporeal part.

To conceive fully the precise nature of the REDEEMER'S divine body, transcends perhaps all finite apprehension. But if it cannot be perfectly conceived, it may be piously adored, as containing in it all the fulness of the GODHEAD, and being the only medium of approach to, and of operation from the hidden DEITY. May the readers of the New Jerusalem Verities profit by this Truth, and seek rather to adore in humility, than to speculate with subtlety, being content to know that their GOD, by becoming incarnate, and assuming a natural and rational humanity, dwells now in a divine body, and that in and through that body he rules heaven and earth, and gives eternal life and salvation to all those, who in true repentance believe in him, and come unto him. But still in that body he is, and ever must be, the INCOMPREHENSIBLE, as being the INFINITE and the ETERNAL.

A further embarrassment on the subject has been derived from a passage in the *Arcana Cœlestia*, n. 2159, where it is said, that *the humanity appertaining to the LORD, before he put it off and made it Divine, was nothing else [but a servant.]* Hence some readers have been led to conclude, that the humanity, which the LORD put off, was made Divine, as well as the humanity which he put on, and thus that he made the humanity from the mother Divine, as well as the humanity from the FATHER. But this conclusion seems contrary to the whole testimony of the author on the subject, and does not appear to be at all warranted by the above passage, which merely teaches, that the humanity appertaining to the LORD was a servant, before he put off what was from the Mother, and put on what was from the FATHER, and accordingly it follows in the same section, "*He altogether put off the maternal [humanity,] and when he put off this humanity, he put on the humanity Divine.*"

GENESIS.

CHAPTER THE THIRTY-NINTH.

4954. **I**N what was premised as an introduction to the foregoing chapter, an explication was given of what the Lord spake concerning the judgment upon the good and the evil, described in Matthew, chap. xxv. verses 31, 32, 33, which may be seen, n. 4807 to 4810; we now proceed to the explication of the words which there follow in order, viz. these, *Then saith the king to those who are on his right hand, come ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world; for I hungered and ye gave to me to eat, I was thirsty and ye gave to me to drink, I was a sojourner* and ye gathered me, naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came to me*, verses 34, 35, 36.

4955. What these words involve in the internal sense, will be manifest from what follows; it is first to be noted, that these works which are enumerated are the very essential works of

* The word here rendered *sojourner*, is in the original *Ξενος*, which in our common English version of the New Testament is translated *stranger*, but is more properly expressed by *sojourner*. Accordingly our author has rendered it by the Latin *Peregrinus*, and since he makes it appear evident, in other parts of his writings, that in the internal sense there is an essential difference between *stranger* and *sojourner*, (as may be plain to every one from this consideration, that the *stranger* was not allowed to eat the passover, whereas the *sojourner*, if circumcised, might eat thereof, see Exod. xii. 43, 48,) therefore it is thought proper to correct in this instance our common English version, by rendering *Ξενος* *sojourner* instead of *stranger*.

of charity in their order ; this cannot be seen by any one, unless he be acquainted with the internal sense, that is, unless he knows what is meant by giving to the hungry to eat, by giving to the thirsty to drink, by gathering the sojourner, clothing the naked, visiting the sick, coming to those who are in prison ; he who thinks of these acts only from the sense of the letter, collects thence, that by them are meant good works in the external form, and that there is nothing of arcanum besides in them, when yet in each of them there is an arcanum, and this divine, because from the Lord. But the arcanum is not at this day understood, because at this day there are no doctrinals of charity ; for after that men had separated charity from faith, those doctrinals perished, and instead thereof the doctrinals of faith were invented and received, which doctrinals do not at all teach what charity is, and what is meant by neighbour. The doctrinals, which prevailed amongst the ancients, taught all the genera and all the species of charity, and also who the neighbour is towards whom charity is to be exercised, and how one differs from another in the degree and in the respect in which he is a neighbour, and consequently how the exercise of charity varies in it's application towards various persons ; they also distinguished the neighbour into classes, and assigned names to each, calling some poor, needy, miserable, afflicted, some blind, lame, halt, and also fatherless and widows, some hungry, thirsty, sojourners, naked, sick, bound, and so forth ; hence they knew how they were indebted towards one and towards another ; but these doctrinals, as was said, perished, and with them also the understanding of the word, insomuch that no one at this day knows any other, than that by the poor, the widows, and the fatherless, in the word, none else are meant but they who are so called ; in like manner in the present case, by the hungry, the thirsty, the sojourners, the naked, the sick, and those who are in prison ; when yet hereby is described charity such as it is in it's essence, and the exercise thereof such as it ought to be in the life.

4956. The essence of charity towards the neighbour is the affection of good and of truth, and the acknowledgment of self that it is evil and the false, yea, the neighbour is good and truth itself, and to be affected with these principles is to have charity ; the opposite to neighbour is evil and the false, which principles are held in aversion by him who hath charity ; he therefore, who hath charity towards the neighbour, is affected with good and truth, because they are from the Lord, and holds in aversion what is evil and false, because it is from self ; and
when

when he doeth this, he is in humiliation from self-acknowledgment, and when he is in humiliation, he is in a state of reception of good and truth from the Lord. These are the properties of charity, which in the internal sense are involved in these words of the Lord, *I was an hungered and ye gave to me to eat, I was thirsty and ye gave to me to drink, I was a sojourner and ye gathered me, naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came to me.* That these words involve the above properties of charity, no one can know but from the internal sense; the ancients, who had the doctrinals of charity, knew these things; but at this day they appear so remote, that every one wonders to hear it asserted that such things are contained in the Lord's words; and yet the angels attendant upon man have no other perception of the words, for by one who is hungry they have a perception of those who from affection desire good; by one who is thirsty, of those who from affection desire truth; by a sojourner, of those who are willing to be instructed; by one who is naked, of those who acknowledge that there is nothing of good and of truth in themselves; by one who is sick, of those who acknowledge that in themselves there is nothing but evil; and by the bound or those who are in prison, of those who acknowledge that in themselves there is nothing but what is false. If these are reduced into one sense, they signify the things which were just now said above.

4957. From these considerations it may appear manifest, that there were divine things within in all things that the Lord spake, although they appear to those who are principled merely in worldly things, and especially to those who are principled in corporeal things, to be such as every man was able to speak; yea, they who are principled in corporeal things, will say of the above words and of the rest which were spoken by the Lord, that there is not so much grace in them, consequently neither so much weight, as in the discourse and preaching of those of the present age, who speak with eloquence grounded in erudition; when yet the discourse and preaching of these latter is but as the husk and chaff in respect to the kernel (or grain.)

4958. The ground and reason why *to hunger* denotes to desire good from affection is, because bread in the internal sense is the good of love and of charity, and food in general is good, n. 2165, 2177, 3478, 4211, 4217, 4735; the ground and reason why *to thirst* denotes to desire truth from affection is, because wine and also water are the truth of faith; that wine is, see n. 1071, 1798; that water is, see n. 2702; that a *sojourner* denotes one who is willing to be instructed, may be seen, n. 1463, 4444;

4444; that *naked* denotes one who acknowledges that there is nothing of good and truth in himself; that *sick* denotes one who is in evil; and that *bound* or *in prison* denotes one who is in the false, is evident from the several passages in the word where they are named.

4959. The reason why the Lord saith those things of himself is, because he is in those who answer to such description, wherefore also he saith, *Verily I say unto you, so much as ye have done to one of the least of these my brethren, ye have done to me*, verses 40, 45.

CHAPTER XXXIX.

1. **AND** Joseph was made to go down to Egypt, and Potiphar, Pharaoh's chamberlain bought him, the prince of the guards, an Egyptian man, out of the hand of the Ishmaelites, who made him to go down thither.

2. And Jehovah was with Joseph, and he was a man that prospered, and was in the house of his lord the Egyptian.

3. And his lord saw that Jehovah was with him, and all that he did Jehovah made to prosper in his hand.

4. And Joseph found grace in his eyes, and ministered to him, and he gave him command over his house, and whatsoever he had he gave into his hand.

5. And it came to pass, from the time that he gave him command in his house, and over all that he had, Jehovah blessed the house of the Egyptian for Joseph's sake, and the blessing of Jehovah was in all that he had in the house and in the field.

6. And he left all that he had into the hand of Joseph, and he knew not with him any thing except the bread which he did eat. And Joseph was beautiful in form and beautiful in aspect.

7. And it came to pass after these words, his lord's wife lifted up her eyes to Joseph, and said, lie with me.

8. And he refused, and said to his lord's wife, behold, my lord

lord knoweth not with me what is in the house, and all that he hath he hath given into my hand.

9. He himself is not great in this house in comparison of me, and he hath not kept any thing from me except thee, because thou art his wife, and how shall I do this great evil, and sin to God.

10. And it came to pass, that she spake to Joseph day by day, and he did not give ear to her, to lie with her, to be with her.

11. And it came to pass on a certain day, he came to the house to do his work, and there was no man of the men of the house there in the house.

12. And she caught him in his garment, saying, lie with me, and he left his garment in her hand, and fled, and went forth abroad.

13. And it came to pass, that she saw he left his garment in her hand, and fled abroad.

14. And she cried out to the men of her house, and said to them, saying, see ye, he hath brought to us an Hebrew man to mock us, he came to me to lie with me, and I cried with a great voice.

15. And it came to pass, that he heard that I lifted up my voice and cried, and he left his garment with me, and fled, and went forth abroad.

16. And she laid up his garment with her, until her lord came to his house.

17. And she spake to him according to these words, saying, There came to me the Hebrew servant, whom thou hast brought to us, to mock me.

18. And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled abroad.

19. And it came to pass, as her lord heard the words of his wife, which she spake to him, saying, According to these words thy servant did to me, that his anger was kindled.

20. And Joseph's lord took him, and gave him into the house of the prison, the place where the bound of the king were bound, and he was there in the house of the prison.

21. And Jehovah was with Joseph, and inclined mercy to him, and gave his grace in the eyes of the prince of the house of the prison.

22. And the prince of the house of the prison gave into Joseph's hand all that were bound, who were in the house of the prison, and all that they did there, he was the doer.

23. The prince of the house of the prison saw not any thing in his hand, because that Jehovah was with him, and whatsoever he did, Jehovah made it to prosper.

THE CONTENTS.

4260. **T**HE subject here treated of in the internal sense is concerning the Lord, how he made his internal man divine. Jacob was the external man, treated of in what goes before; Joseph is the internal, treated of here and in what follows.

4961. And whereas this was done according to divine order, that order is here described; and also the temptation, which is the means of conjunction.

THE INTERNAL SENSE.

4962. Verse 1. *AND Joseph was made to go down to Egypt, and Potiphar Pharaoh's chamberlain bought him, the prince of the guards, an Egyptian man, out of the hand of the Ishmaelites, who made him to go down thither.* And Joseph, signifies the celestial of the spiritual [principle] from the rational: was made to go down to Egypt, signifies to the scientifics which are of the church: and Potiphar Pharaoh's chamberlain bought him, signifies that he was amongst the interior of the scientifics: the prince of the guards, signifies which were primary for interpretation: an Egyptian man, signifies natural truth: out of the hand of the Ishmaelites, signifies from simple good: who made him to go down thither, signifies that [they made him to go down] from that good to those scientifics.

4963. "And Joseph"—that hereby is signified the celestial of the spiritual [principle] from the rational, appears from the representation of Joseph, as denoting the celestial spiritual man which is from the rational, concerning which, see n. 4286; here therefore, inasmuch as the Lord is treated of, by Joseph is meant the Lord's internal man. Every one, who is born a man

is external and internal; his external is what is visible to the eyes, and by which he is in consort with men, and by which the things proper to the natural world are performed; but the internal is what is not visible to the eyes, and by which man is in consort with angels and spirits, and by which are performed those things which are proper to the spiritual world; the ground and reason why every man hath an internal and external, or is an internal and external man, is, that by man there may be conjunction of heaven with the world, for heaven flows-in through the internal man into the external, and thence perceives what is in the world; and the external man, which is in the world, hence perceives what is in heaven; with this view man was so created. The Lord also, as to his human [principle,] had an external and internal, because it pleased him to be born as another man; the external, or his external man, was represented by Jacob, and afterwards by Israel, but the internal man is represented by Joseph; this latter or the internal man is what is called celestial spiritual from the rational, or what is the same thing, the Lord's internal, which was human, the celestial of the spiritual [principle] from the rational; this and it's glorification are treated of in this and the following chapters concerning Joseph. But what the celestial of the spiritual [principle] from the rational is, hath been before explained, n. 4286, 4585, 4592, 4594, viz. that it is above the celestial of the spiritual [principle] from the natural, which is represented by Israel. The Lord indeed was born as another man; but it is a known thing, that he who is born a man, derives his [constituent parts or principles] both from the father and the mother, and that his inmost [part or principle] is from the father, whereas the exterior [parts or principles,] or those which clothe that inmost, are from the mother; each, viz. what he derives from the father and the mother, is tainted with hereditary evil; but it was otherwise with the Lord; what he derived from the mother had in like manner in itself an hereditary principle such as another man hath, but what was from the father, who was Jehovah, this was divine; hence it is, that the Lord's internal man was not like the internal of another man, for his inmost [principle] was Jehovah; this therefore is the intermediate [principle,] which is called the celestial of the spiritual [principle] from the rational. But concerning this principle, by the divine mercy of the Lord, more will be said in what follows.

4964. "Was made to go down to Egypt"—that hereby is signified to the scientifics which are of the church, appears from the signification of Egypt, as denoting science, or the scientific

entific principle in general, see n. 1164, 1165, 1186, 1462; but what the quality of that scientific principle was, hath not as yet been explained. In the ancient church there were doctrinals, and there were scientifics; the doctrinals treated of love to God and of charity towards the neighbour, but the scientifics treated of the correspondencies of the natural world with the spiritual world, and of representatives, of spiritual and celestial things in things natural and terrestrial; such were the scientifics of those who were in the ancient church. Egypt was amongst those countries and amongst those kingdoms, where also the ancient church was, see n. 1238, 2385; but inasmuch as scientifics principally were there taught and treated of, therefore by Egypt is signified the scientific principle in general; and on this account also in the prophetic word Egypt is so often treated of, and by it is there specifically meant such scientific principle; the very magic of the Egyptians also had it's origin hence, for they were acquainted with the correspondencies of the natural world with the spiritual, which afterwards, when the church was at an end amongst them, they abused to magic. Inasmuch as such scientifics prevailed amongst them, viz. scientifics which taught correspondencies, and also representatives and significatives, and inasmuch as these things were serviceable to the doctrinals of the church, especially for the purpose of understanding those things which were said in their word (that the word of the ancient church was both prophetical and historical, similar to the present word, but another, see n. 2686,) hence it is, that by being made to go down to Egypt, is signified to the scientifics which are of the church. Inasmuch as the Lord is represented by Joseph, and it is here said that Joseph was made to go down to Egypt, hereby is signified that the Lord, when he glorified his internal man, that is, made it divine, first imbued the scientifics of the church, and from them and by them made progress to things more and more interior, and at length even to divine things; for it pleased him according to such order to glorify himself, or to make divine, according to which he regenerates man or makes him spiritual, see n. 3138, 3212, 3296, 3490, 4402, viz. from things external, which are scientifics and the truths of faith, successively to things internal, which are the things of charity towards the neighbour, and of love to him. Hence it is evident, what is signified by these words in Hosea, "When Israel was a child, then I loved him, and *out of Egypt, have I called my Son,*" xi. 1; that these words were spoken of the Lord, see Matt. ii. 15.

4965. "And Potiphar Pharaoh's chamberlain bought him"—that hereby is signified amongst the interior of the scientifics, appears from the signification of Pharaoh's chamberlain, as denoting the interior of the scientifics, see n. 4789; by buying is signified, that he ascribed those things to himself, see n. 4397, 4487. The interior of scientifics are those which accede nearer to spiritual things, and are applications of scientifics to things celestial; for these latter are the things which the internal man sees, when the external sees only the scientifics in the external form.

4966. "The prince of the guards"—that hereby is signified which are primary for interpretation, appears from the signification of prince of the guards, as denoting things primary for interpretation, see n. 4790; the things primary for interpretation are those which primarily conduce to interpret the word, and thus to understand the doctrinals of love to God and of charity towards the neighbour, which are from the word. It is to be noted, that the scientifics of the ancients were altogether other than the scientifics at this day; the scientifics of the ancients treated, as was said above, concerning the correspondencies of things in the natural world with things in the spiritual world; the scientifics, which at this day are called Philosophics, such as are those of Aristotle and the like, were unknown to them; this is also evident from the books of the earlier writers, several of which are written in such terms as signified, represented, and corresponded to interior things; that this was the case, may be manifest from the following considerations, amongst others which might be mentioned, viz. that they assigned to Helicon a place on a mountain, and by it they meant heaven; that they assigned to Parnassus a place beneath on a hill, and by it they meant scientifics; that they asserted that a flying horse, which they called Pegasus, did there break open a fountain with his hoof; that they called the sciences virgins, and so forth; for they knew from correspondencies and representatives, that a mountain denoted heaven, that a hill denoted that heaven which is beneath or which is with man, that a horse denoted the intellectual principle, that the wings with which he flew were spiritual things, that a hoof was the natural principle, that a fountain was intelligence, and that the three virgins, who were called Charites, were the affections of good, and that the virgins, who were named the virgins of Helicon and Parnassus, were the affections of truth. In like manner they assigned to the sun horses, whose meat they called ambrosia, and drink nectar, for they knew that the sun signified celestial love, horses the intellectual things

things which are thence derived, and that meats signified celestial things, and drinks spiritual. By derivation from the ancients also it is still a custom, that kings, at their coronation, should sit upon a silver throne, should be clad in a purple robe, be anointed with oil, should wear on their heads a crown, and carry in their hands a sceptre, a sword, and keys, should ride in royal pomp on a white horse, under whose feet should be hoofs of silver, and should be waited on at table by the most respectable personages of the kingdom, besides other ceremonies; for they knew that a king represented the divine truth which is from the divine good, and hence they knew what is signified by a silver throne, a purple robe, anointing oil, a crown, a sceptre, a sword, keys, a white horse, hoofs of silver, and being waited upon by the most respectable personages; who at this day is in possession of this knowledge, and where are the scientifics which teach it? The above ceremonies are called emblematical, from an entire ignorance of every thing relating to correspondency and representation. From these considerations it is manifest, of what quality the scientifics of the ancients were, and that those scientifics led them into knowledge concerning things spiritual and celestial, the very existence of which also at this day is scarcely known. The scientifics, which succeeded in place of the above, and which are properly called philosophics, rather draw the mind off from the knowledge of spiritual and celestial things, because they may be applied also to confirm falses, and likewise cast the mind into darkness when truths are confirmed by them, inasmuch as several of them are bare expressions, whereby confirmations are effected, which are apprehended by few, and concerning which even those few are not agreed. Hence it may appear evident, how far mankind have receded from the erudition of the ancients, which led to wisdom. The Gentiles derived the above scientifics from the ancient church, the external worship of which consisted in representatives and significatives, and the internal in those things which were represented and signified. These were the scientifics, which in the genuine sense are signified by Egypt.

4967. "An Egyptian man"—that hereby is signified natural truth, appears from the signification of man (*vir*,) as denoting truth, see n. 3134; and from the signification of Egypt, as denoting the scientific principle in general, concerning which see just above, n. 4964, 4966; and whereas Egypt is the scientific principle, it is also the natural, for every scientific with man is natural, because in his natural man, even the scientific relating to things spiritual and celestial; the reason is, because man sees those

those things in the natural principle and from it, and what he doth not see from the natural principle, he doth not apprehend. But the regenerate man, who is called spiritual, and the unregenerate man, who is merely natural, see those things in different ways; scientifics with the former receive illustration from the light of heaven, whereas with the latter not so, but from the light which flows-in through spirits who are in the false and evil, which light indeed is from the light of heaven, but made with them opaque, as the light of evening or night, for such spirits, and hence such men, see as owls, clearly by night, and obscurely by day, that is, they see falses clearly and truths obscurely, and hence they see clearly the things of the world, and obscurely, if the things of heaven. From these considerations it may be manifest, that the genuine scientific is natural truth; for every genuine scientific, such as is signified by Egypt in the good sense, is natural truth.

4968. "Out of the hand of the Ishmaelites"—that hereby is signified from simple good, appears from the representation of the Ishmaelites, as denoting those who are in simple good, see n. 3263, 4747; in the present case therefore natural truth which is from simple good. In chapter xxxvii. verse 36, it is said, that *the Midianites* sold Joseph to Egypt to Potiphar Pharaoh's chamberlain the prince of the guards; but here it is said, that Potiphar Pharaoh's chamberlain, the prince of the guards, bought him out of the hand of the *Ishmaelites*, who made him to go down thither; the reason of it's being so said is for the sake of the internal sense; for the subject there treated of is concerning the alienation of truth divine, which is not wrought by those who are in simple good, but by those who are in simple truth, who are represented by the Midianites, see n. 4788; but the subject here treated of is concerning the procuration or addication of scientifics, and concerning natural truth which is from simple good, wherefore it is said from the Ishmaelites, for by these are represented they who are in simple good; hence it is evident, that it is so said for the sake of the internal sense. Neither is there any contradiction in the historical relation, for it is said of the Midianites that they drew Joseph out of the pit, consequently that he was delivered up by them to the Ishmaelites, by whom he was brought down into Egypt, thus that the Midianites, inasmuch as they delivered him up to the Ishmaelites who were going to Egypt sold him to Egypt.

4969. "Who made him to go down thither"—that hereby is signified that [they made him to go down] from that good to those scientifics, appears from the representation of the Ishmaelites,

maelites, who made him to go down, as denoting those who are in simple good, see n. 4968; and from the signification of Egypt, which is here meant by *thither*, as denoting the scientific principle in general, see immediately above, n. 4964, 4966. Mention is made of going down, because the subject treated of is concerning scientifics which are exterior things; for in the word, to go from things interior to things exterior is called descending, but from things exterior to interior is called ascending, see n. 3084, 4539.

4970. Verses 2, 3, 4, 5, 6. *And Jehovah was with Joseph, and he was a man that prospered, and he was in the house of his Lord the Egyptian. And his Lord saw, that Jehovah was with him, and all that he did Jehovah prospered in his hand. And Joseph found grace in his eyes, and ministered to him, and he gave him command over his house, and whatsoever he had he gave into his hand. And it came to pass, from the time that he gave him command in his house, and over all that he had, that Jehovah blessed the house of the Egyptian for the sake of Joseph, and the blessing of Jehovah was in all that he had in the house and in the field. And he left all that he had into the hand of Joseph, and he knew not with him any thing, except the bread which he did eat. And Joseph was beautiful in form, and beautiful in aspect. And Jehovah was with Joseph,* signifies that the divine principle was in the celestial of the spiritual: and he was a man that prospered, signifies that all things were provided: and he was in the house of his Lord the Egyptian, signifies that it might be initiated in natural good: and his Lord saw that Jehovah was with him, signifies that it was perceived in natural good that the divine [principle] was within: and all that he did Jehovah prospered in his hand, signifies that all things were from the divine providence: and Joseph found grace in his eyes, signifies that it was accepted: and ministered to him, signifies that the scientific [principle] was appropriated to it's good: and he gave him command over his house, signifies that good applied itself thereto: and whatsoever he had he gave into his hand, signifies that all his [property] was as in his power: and Jehovah blessed the house of the Egyptian for the sake of Joseph, signifies that from the divine [principle] at that time was derived thereto the celestial natural: and the blessing of Jehovah was, signifies increases: in all that he had in the house and in the field, signifies in life and in doctrine: and he left all that he had into the hand of Joseph, signifies that it appeared as if all things were in his power: and he knew not with him any thing except the bread which he did eat, signifies that good was hence appropriated:

priated: and Joseph was beautiful in form, signifies the good of life hence: and beautiful in aspect, signifies the truth of faith hence.

4971. "And Jehovah was with Joseph"—that hereby is signified that the divine [principle] was in the celestial of the spiritual, appears from the representation of Joseph, as denoting the celestial of the spiritual [principle] from the rational, see above, n. 4963; and inasmuch as the Lord is treated of, and in the present case the internal man in his human [principle,] therefore by Jehovah being with him is signified, that the divine [principle] was in, for the divine [principle] was in his human, inasmuch as he was conceived of Jehovah. In the case of the angels, the divine principle is not in, but is present, because they are only forms recipient of the divine from the Lord.

4972. "And he was a man that prospered"—that hereby is signified that all things were provided, appears from the signification of prospering, when it is said of the Lord, as denoting that it was provided, viz. that he should be enriched with all good.

4973. "And he was in the house of his Lord the Egyptian"—that hereby is signified that it might be initiated in natural good, appears from the signification of Lord, as denoting good, of which we shall speak presently; and from the signification of the Egyptian, as denoting the scientific principle in general, and hence the natural principle, see n. 4969; the reason why being in the house denotes to be initiated is, because house is the mind in which good is, n. 3538, in the present case the natural mind, and moreover house is predicated of good, see n. 3652, 3720; there is appertaining to man a natural mind and a rational mind, the natural mind is in his external man, the rational mind in the internal; scientifics are the truths of the natural mind, which are said to be there in their house, when they are conjoined there to good, for good and truth constitute together one house, as husband and wife; but the goods and truths, which are here treated of, are interior, for they correspond to the celestial principle of the spiritual from the rational, which is represented by Joseph; the interior corresponding truths in the natural principle are applications to uses, and the interior goods therein are uses. There is frequent mention made of Lord in the word, and he, who is not acquainted with the internal sense, supposes that nothing else is meant by Lord than what is meant in common discourse, when the expression is used; but Lord is in no case expressed in the word, unless the subject treated of is concerning good, and the same observation is true respecting the

name Jehovah; but when the subject treated of is concerning truth, the expressions God and also king are used; hence it that by Lord is signified good, as may be manifest from the following passages, "Jehovah your God, he is God of gods, and *Lord of lords*," Deut. x. 17. And in David, "Confess ye to Jehovah, confess ye to the God of gods; confess ye to *the Lord of lords*," Psalm cxxxvi. 1, 2, 3, where Jehovah or the Lord is called God of gods from the divine truth which proceeds from him, and Lord of lords from the divine good which is in him. In like manner in John, "The lamb shall overcome them, because he is *Lord of lords*, and King of kings," Rev. xvii. 14. And again, "He that sitteth on the white horse hath on his garment and on his thigh a name written, King of kings and *Lord of lords*," Rev. xix. 16; that the Lord is called King of kings from the divine truth, and Lord of lords from the divine good, is manifest from singular the things there written; the name written is his quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006; the garment on which it was written, is the truth of faith, n. 1073, 2576, 4545, 4763; the thigh, on which also that quality was written, is the good of love, n. 3021, 4277, 4280, 4575; hence also it is manifest that the Lord from divine truth is called King of kings, and from divine good Lord of lords; that the Lord from divine truth is called king, may be seen, n. 2015, 2069, 3009, 3670, 4581. Hence also it is plain what is meant by the Lord's Christ in Luke, "Answer was made to Simeon from the Holy Ghost, that he should not see death before he saw the *Lord's Christ*," ii. 26; the Lord's Christ is the divine truth of the divine good, for Christ is the same as Messias, and Messias is the anointed or king, n. 3008, 3009, the Lord here is Jehovah; in the word of the New Testament the name Jehovah no where occurs, but instead of Jehovah, Lord and God, see n. 2921; as also in Luke, "Jesus said, how say they that Christ is the Son of David, when David himself saith in the Book of Psalms, *the Lord said to my Lord*, sit thou on my right hand," xx. 41, 42; the same as in David, "*Jehovah said to my Lord*, sit at my right hand," Psalm cx. 1; that Jehovah, as mentioned by David, is called Lord in the Evangelist, is evident; Lord in that passage denotes the divine good of the divine human [principle;] omnipotence is signified by sitting on the right hand, n. 3387, 4592, 4933. The Lord, when he was in the world, was divine truth, but when he was glorified, that is, when he made the human [principle] in himself divine, he was then made divine good, from which afterwards divine truth proceedeth. Hence it is, that the disciples
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after the resurrection did not call him master, as before, but Lord, as is manifest in John, chap. xxi. 7, 12, 15, 16, 17, 20, and also in the rest of the evangelists. The divine truth, which the Lord was when in the world, and which afterwards proceedeth from him, that is, from the divine good, is also called the angel of the covenant in Malachi, "*The Lord whom ye seek will suddenly come to his temple, and the angel of the covenant whom ye desire,*" iii. 1. Inasmuch as by Lord is meant divine good, and by king divine truth, therefore where it is said of the Lord, that he hath dominion and a kingdom, there dominion is predicated of divine good, and a kingdom of divine truth; and on this account the Lord is called the Lord of nations and the king of people, for by nations are signified they who are in good, and by people they who are in truth, n. 1259, 1260, 1849, 3581. Good is called Lord in respect to a servant, and good is called Father in respect to a Son, as in Malachi, "A Son will honour the Father, and a servant his Lord; but if I am a Father, where is my honour; and if I am a Lord, where is the fear of me," i. 6; and in David, "Joseph was sold for a servant, the discourse of Jehovah proved him, the king loosed him, the ruler of the nations opened him, he set him the lord of his house, and to have dominion over all his possession," Psalm cv. 17, 20, 21, 22; that by Joseph is there meant the Lord, is evident from singular the things contained therein; Lord in the above passage is the divine good of the divine human [principle.]

4974. "And his Lord saw that Jehovah was with him"—that hereby is signified that it was perceived in natural good that the divine [principle] was therein, appears from the signification of seeing, as denoting to understand and apperceive, see n. 2150, 3764, 4339, 4567, 4723; and from the signification of Lord, as denoting good, see n. 4973, in the present case natural good, because it is an Egyptian who is here Lord; that the divine [principle] was therein, is signified by Jehovah being with him, as above, n. 4971.

4975. "And all that he did Jehovah prospered in his hand"—that hereby is signified that all things were from the divine providence, appears from the signification of prospering, as denoting to be provided, see n. 4972; hence Jehovah prospering in his hand is the divine providence.

4975½. "And Joseph found grace in his eyes"—that hereby is signified that it was accepted, viz. by natural good, which is signified by his Lord, appears from the signification of finding grace in the eyes of any one, as denoting to be accepted; it

it is said in the eyes, because grace is predicated of the intellectual principle, and by eyes that principle is signified, see n. 2701, 3820, 4526.

4976. "And ministered to him"—that hereby is signified that the scientific principle was appropriated to it's own good, appears from the signification of ministering as denoting to be subservient in supplying what another is in want of, in the present case to be appropriated, because the subject treated of is concerning natural good to which the scientific principle was to be appropriated; to minister also is predicated of scientific, for by a minister and by a servant in the word is signified scientific or natural truth, inasmuch as this is subordinate to good, as to it's Lord. The scientific principle in respect to the delight of the natural man, or what is the same thing, natural truth in respect to it's good, is altogether as water in respect to bread, or as drink in respect to meat; water and drink cause bread and meat to be diluted, and that being diluted they may be conveyed into the blood, and thence into every part of the body in the way of nourishment; for without water or drink, bread or meat is not resolved into it's minute parts, neither is it conveyed to the different organs of the body for use. This is the case with the scientific principle in respect to delight, or with truth in respect to good; wherefore good appetites and desires truth, and this for the sake of use that it may minister to and serve itself; in like manner they correspond also, for man in the other life is not nourished by any natural meat and drink, but by spiritual meat and drink; spiritual meat is good, and spiritual drink is truth; wherefore where mention is made in the word of bread or meat, the angels understand spiritual bread and meat, viz. the good of love and charity, and where mention is made of water or drink, they understand spiritual water or drink, viz. the truth of faith. Hence it may be seen what the truth of faith is without the good of charity, also how the former without the latter can nourish the internal man, viz. as water alone or drink alone without bread and meat; that by such nourishment man is emaciated and perishes, is a known thing.

4977. "And gave him command over his house"—that hereby is signified that good applied itself thereto, appears from the signification of Lord, who gave command, as denoting good, see n. 4973; and from the signification of giving him command over his house, as denoting to apply itself thereto, viz. to scientific or natural truth; that this is the meaning is evident from what follows, where it is said, that whatsoever he had, he gave into his hand, by which is signified that all his own [property
or

or possession] was as in his power; for good is Lord, and truth is minister, and when it is said of a lord that he gave authority to a minister, or of good that it gave authority to truth, in the internal sense, it is not signified that it ceded the dominion thereto, but that it applied itself, for in the internal sense a thing is perceived as it is in itself, but in the sense of the letter it is expounded according to appearance; for good always hath the dominion, but applies itself that truth may be conjoined to it. When man is in truth, as is the case before he is regenerated, he then knows scarce any thing concerning good; for truth flows-in by an external or sensual way, but good by an internal way; what flows-in by an external way, this man is sensible of, but not of what flows-in by an internal way, until he is regenerated; wherefore unless in the prior state there was given as it were dominion to truth, or unless good so applied itself, it would be impossible for truth to be appropriated to good. This is the same thing with what hath been so frequently shewn above, viz. that truth apparently is in the first place, or as it were lord, whilst man is regenerating, but good manifestly in the first place and lord, when man is regenerated, see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930.

4978. "And whatsoever he had, he gave into his hand"—that hereby is signified that all his [property or possession] was as in his power, appears from the signification of hand, as denoting ability, see n. 878, 3091, 3387, 3563, 4931 to 4937; thus to give into his hand is to give into his power; but whereas this is done apparently, it is said *as* in his power; that it is apparently or *as*, may be seen just above, n. 4977.

4979. "And it came to pass from the time that he gave him command in his house, and over all that he had"—that hereby is signified another state, after that good applied itself thereto, and all it's [property or possession] was as in it's power, appears from the signification of coming to pass or being done, which is frequently mentioned in the word, as involving somewhat new, consequently another state, in like manner in the following verses, 7, 10, 11, 13, 15, 18, 19; and from the signification of the expression, "from the time that he gave him command in his house," as denoting after that good applied itself thereto, see above, n. 4977; and from the signification of over all that he had, as denoting that all his [property or possession] was as in his power, see also above, n. 4978.

4980. "And Jehovah blessed the house of the Egyptian for Joseph's sake"—that hereby is signified, that from the divine [principle]

[principle] at that time was derived thereto the celestial natural, appears from the signification of being blessed, as denoting to be enriched with celestial and spiritual good; that it was from the divine [principle,] is signified by it's being said that Jehovah blessed; and from the signification of the house of the Egyptian, as denoting the good of the natural mind, as above, n. 4973; hence it follows, that by Jehovah blessing the house of the Egyptian is signified, that from the divine [principle] at that time was derived thereto the celestial natural. The celestial natural principle is the good in the natural principle which corresponds to the good of the rational, that is, which corresponds to the celestial of the spiritual principle from the rational, which is Joseph, see n. 4963. Celestial, as well as spiritual, is predicated both of the rational and of the natural principle, that is, of the internal man, which is the rational man, and of the external, which is the natural man; for the spiritual principle in it's essence is the divine truth which proceeds from the Lord, and the celestial is the divine good which is in that divine truth; divine truth in which is divine good, when it is received by the rational principle or by the internal man, is called the spiritual principle in the rational, and when it is received by the natural principle or by the external man, is called the spiritual principle in the natural; in like manner the divine good which is in the divine truth, when it is received by the rational principle or the internal man, is called the celestial principle in the rational, and when it is received by the natural principle or external man, is called the celestial principle in the natural. Each principle flows-in with man from the Lord both immediately and mediately by angels and spirits; but with the Lord, when he was in the world, the influx was from himself, because the divine [principle] was in himself.

4981. "And the blessing of Jehovah was"—that hereby are signified increases [*incrementa*,] appears from the signification of the blessing of Jehovah; the blessing of Jehovah in the general sense signifies love to the Lord and charity towards the neighbour, for they who are gifted with these, are called the blessed of Jehovah, for they are gifted in such case with heaven and eternal salvation; hence the blessing of Jehovah in the external sense, or in the sense which respects the state of man in the world, is to be content in God, and hence to be content with the state of honour and wealth in which he is, whether it be amongst the honoured and rich, or amongst the less honoured and poor; for he who is content in God, regards honours and riches as means of uses, and when he thinks concerning them,
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and at the same time concerning eternal life, he makes the former of no account, and the latter essential. Inasmuch as the blessing of Jehovah or the Lord involves these things in the genuine sense, it also contains in it innumerable things, and hence signifies various things which are consequent, as to be enriched with spiritual and celestial good, n. 981, 1731; to be made fruitful from the affection of truth, n. 2846; to be arranged into heavenly order, n. 3017; to be gifted with the good of love, and thereby to be conjoined to the Lord, n. 3408, 3504, 3514, 3530, 3584; joy, n. 4216; what therefore it specifically signifies, may appear from the series of what goes before and of what follows; that in the present case the blessing of Jehovah signifies increases in good and truth, or in life and doctrine, is evident from what follows, for it is said, the blessing of Jehovah was in the house and in the field, and by house is signified the good which is of the life, and by field the truth which is of doctrine; hence it is manifest, that increases in those things are here signified by the blessing of Jehovah.

4982. "In all that he had in the house and in the field"—that hereby is signified in life and in doctrine, appears from the signification of house, as denoting good, see n. 2048, 2233, 2234, 2559, 3128, 3652, 3720, and inasmuch as house denotes good, it also denotes life, for all good is of life; and from the signification of field, as denoting the truth of the church, see n. 368, 3508, 3766, 4440, 4443, and inasmuch as it denotes the truth of the church, it also denotes doctrine, for all truth is of doctrine. Mention is made occasionally of house and field in other parts of the word, and when the subject there treated of is concerning the celestial man, by house is signified celestial good, and by field spiritual good; celestial good is the good of love to the Lord, and spiritual good is the good of charity towards the neighbour; but when the subject treated of is concerning the spiritual man, by house is signified the celestial principle appertaining to him, which is the good of charity towards the neighbour, and by field the spiritual principle appertaining to him, which is the truth of faith. The former and the latter are signified in Matthew, "He who is on the roof of the house, let him not go down to take away any thing out of *his house*; and he who is in *the field*, let him not return back to take his garment," xxiv. 17, 18, n. 3652.

4983. "And he left all that he had into the hand of Joseph"—that hereby is signified that it appeared as if all things were in his power, appears from what was explained above, n.

4978,

4978, where are nearly the same words, also from what was said, n. 4977.

4984. "And he knew not with him any thing except the bread which he did eat"—that hereby is signified the good was hence appropriated, appears from the signification of bread, as denoting good, see n. 276, 680, 3478, 3735, 4211, 4217, 4735; and from the signification of eating, as denoting to be appropriated, see n. 3168, 3513, 3596, 3832, 4745; that he knew not with him any thing except bread, signifies that he received nothing else but good. It may be believed that good, when it appropriates truth to itself, is truth, such as is the truth of faith which it appropriates to itself, but it is the good of truth; the truths, which are not of use, accede indeed, but do not enter; all uses derived from truths are the goods of truth; the truths, which are not for use, are separated, and some are retained and some are rejected; they which are retained, are such as introduce to good more remote or nearer, and are uses themselves; they which are rejected, are they which do not introduce, nor apply themselves. All uses in their beginning are truths of doctrine, but in their progress they become goods, and they then become goods, when man acts according to those truths; action itself thus qualifies truths; for all action descends from the will, and the will itself causes that to become good, which before was truth. Hence it is evident, that truth in the will is no longer the truth of faith, but the good of faith; and that the truth of faith makes no one happy, but the good of faith, for this latter affects that very principle itself which is of man's life, viz. his will-principle, and communicates thereto the interior delight or blessedness, and in the other life happiness, which is called heavenly joy.

4985. "And Joseph was beautiful in form"—that hereby is signified the good of life hence, and that beautiful in aspect signifies the truth of faith hence, appears from the signification of beautiful in form and beautiful in aspect; for form is the essence of a thing, but aspect is the existence thence derived; and whereas good is the very essence, and truth is the existence thence, by beautiful in form is signified the good of life, and by beautiful in aspect the truth of faith; for the good of life is the very esse of man, because it is of his will, and the truth of faith is the existere thence, because it is of the understanding; for whatsoever is of the understanding, it exists from the will; the esse of man's life is in his faculty of willing, and the existere of his life is in his faculty of understanding; the understanding of man is nothing else but the will unfolded, and formed so that

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it's quality may appear in aspect. Hence it is evident whence beauty is, viz. of the interior man, that it is from the good of the will by the truth of faith; the truth of faith itself presents beauty in the external form, but the good of the will sets it in and forms it. Hence it is that the angels of heaven are of ineffable beauty, for they are as it were loves and charities in form, wherefore when they appear in their beauty, they affect the inmost principles; with them the good of love from the Lord shines forth through the truth of faith, and as it penetrates it affects. Hence it may be manifest what is signified in the internal sense, by beautiful in form and beautiful in aspect, as also n. 3821.

4986. Verses 7, 8, 9. *And it came to pass after these words, that his Lord's wife lifted up her eyes to Joseph, and said, lie with me. And he refused, and said to his lord's wife, behold my lord knoweth not with me what is in the house, and all that he hath he hath given into my hand. He himself is not great in this house in comparison of me, and he hath not prohibited any thing from me except thee, because thou art his wife, and how shall I do this great evil, and sin unto God.* And it came to pass after these words; signifies a third state: his lord's wife lifted up her eyes to Joseph, signifies truth natural not spiritual adjoined to natural good, and it's perception: and said lie with me, signifies that there was a desire of conjunction: and he refused, signifies aversion: and said to his lord's wife, signifies perception concerning that truth: behold my lord knoweth not with me what is in the house, signifies that natural good did not even desire appropriation: and all that he hath he hath given into my hands, signifies that all was in his power: he himself is not great in this house in comparison of me, signifies that that good was prior in time not in state: and he hath not prohibited any thing from me except thee, signifies that it was forbidden to be conjoined to the truth of that good: because thou art his wife, signifies that it was not to be conjoined to another good: and how shall I do this great evil and sin unto God, signifies that thereby would be disjunction and no conjunction.

4987. "And it came to pass after these words"—that hereby is signified a third state, appears from the signification of coming to pass or being so, as denoting somewhat new, as above, n. 4979, consequently in the present case a third state; and from the signification of after these words, as denoting after those things were transacted. In the original tongue one series is not distinguished from another by interstitial signs, as in other
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tongues, but there appears as it were what is continuous from beginning to end. The things which are in the internal sense in like manner are continuous, and flowing from one state of a thing into another, but when one state terminates, and another succeeds which is deserving of note, it is indicated by the expression *it was* or *it came to pass*; and a change of state less deserving of note by *and*, wherefore those expressions so frequently occur. This latter state, which is the third, and which is now treated of, is more interior than the former.

4988. "And his lord's wife lifted up her eyes to Joseph"—that hereby is signified truth natural not spiritual adjoined to natural good, and it's perception, appears from the signification of wife, as denoting truth adjoined to good, see n. 1468, 2517, 3236, 4510, 4823, in the present case truth natural not spiritual adjoined to natural good, because the subject treated of is concerning that truth and this good; that good, to which that truth is conjoined, is here Lord, n. 4973; and from the signification of lifting up the eyes, as denoting thought, intention, and also perception, see n. 2789, 2829, 3198, 3202, 4339. By wife is here signified truth natural, but not truth natural spiritual, and by husband, who is here lord, is signified good natural, but not good natural spiritual; it may be expedient therefore to explain what is meant by good and truth natural not spiritual, and what by good and truth natural spiritual. Good with man is from a twofold origin, viz. from what is hereditary and thence adscititious, and also from the doctrine of faith and charity, in the case of the Gentiles from their religious principle; the good and truth, which is from the former origin, is good natural not spiritual; but the good, which is from the latter origin, is good natural spiritual; from a like origin is truth, inasmuch as all good hath it's own truth adjoined to it. Good natural from the former origin, that is, from what is hereditary and thence adscititious,* hath many things in affinity with good natural from the other origin, that is, from the doctrine of faith and charity or from religious principle, but only in the external form, being altogether different in the internal; good natural from the former origin may be compared to the good, which even prevails amongst the tame and gentle animals, but good natural from the

* The translator is induced to adopt here the original Latin term *adscititius*, there being no other in our language which can so well express the author's meaning. The unlearned reader will easily collect the idea intended to be conveyed, when he is informed that the Latin *adscititius* is derived from *ad-sciscor*, which signifies to call or fetch in a thing in the way of aid; thus *Coma adscititia* [adscitious hair] denotes a peruke, which is not natural hair, but hair called in to supply it's defect.

the other origin is proper to the man who acts from reason, and thence knows how to dispense good in divers manners according to uses; this dispensing of good is taught by the doctrine of what is just and equitable, and in a superior degree by the doctrine of faith and charity, and is also in many cases confirmed by reason with the truly rational. They who do good from the former origin, are carried as it were by instinct blindly into exercises of charity, but they who do good from the other origin, are carried thereto from an internal obligation, and as it were with open eyes. In a word, they who do good from the former origin, do good not from any conscience of what is just and equitable, still less from a conscience of spiritual truth and good; but they who do good from the other origin, do it from conscience; see what hath been said above on this subject, n. 3040, 3470, 3471, 3518, and what follows, n. 4992. But how the case herein is, cannot be explained to the apprehension, for every one who is not spiritual, or who is not regenerated, sees good from it's external form, and this by reason that he doth not know what charity is, or what neighbour; and the reason why he doth not know these things is, because he hath no doctrinals of charity. In the light of heaven those things appear most distinctly, and hence also they appear distinctly with the spiritual or regenerate, because these are in the light of heaven.

4989. "And said, lie with me"—that hereby is signified that there was a desire of conjunction, appears from the signification of lying with me, as denoting conjunction, viz. of good natural spiritual, which now is Joseph, with truth natural not spiritual, which is the wife of his lord, but illegitimate conjunction. The conjunctions of good with truth and of truth with good in the word are described by marriages, see n. 2727 to 2759, 3132, 3665, 4434, 4837; hence it is, that illegitimate conjunctions are described by harlotries; in the present case therefore the conjunction of truth natural not spiritual with good natural spiritual, is described by the wife of his lord being desirous to lie with him; no conjunction of those principles is given in internals, but only in externals, in which there appears as it were conjunction, but it is only affinity; hence also it is, that she caught him in his garment, and that he left the garment in her hand, for by garment in the internal sense is signified what is external, by which there is as it were conjunction, or by which there is affinity, as will be seen below at verses 12, 13. That these things are signified, cannot be seen so long as the mind or thought is kept in historicals, for in such case nothing is thought of but Joseph,

Joseph, Potiphar's wife, and the flight of Joseph when he had left his garment; but if the mind or thought was kept in those things which are signified by Joseph, by Potiphar's wife, and by garment, in this case it would be apperceived that some spiritual illegitimate conjunction is also here treated of; and the mind or thought may be kept in those things which are signified, if it only be believed that the historical word is not divine from what is merely historical, but from this, that in what is historical there is what is spiritual and divine; and if this was believed, it would be known that the spiritual and divine [principle] therein is concerning the good and truth which is of the Lord's church and kingdom, and in the supreme sense that it is concerning the Lord himself. When a man comes into the other life, as he does immediately after death, if he be amongst those who are elevated into heaven, he will then know that he retains nothing of the historicals of the word, and doth not even know any thing concerning Joseph, nor concerning Abraham, Isaac, and Jacob, but only concerning the spiritual and divine things which he had learnt from the word, and had applied to his life; such things therefore are what are within in the word, and what are called it's internal sense.

4990. "And he refused"—that hereby is signified aversion, appears from the signification of refusing, as signifying to be averse from, viz. that conjunction, for he who refuses so as to fly abroad, expresses his aversion.

4991. "And said to his lord's wife"—that hereby is signified perception concerning that truth, appears from the signification of saying in the historicals of the word, as denoting to perceive, as hath been frequently observed above; and from the signification of his lord's wife, as denoting truth natural not spiritual adjoined to natural good, see above, n. 4988.

4992. "Behold my lord knoweth not with me any thing in the house"—that hereby is signified that good natural did not even desire appropriation, appears from the signification of his lord, as denoting natural good, see n. 4973; and from the signification of not knowing with me any thing in the house, as denoting not to desire appropriation. That this is the sense of the above words, cannot be seen but from the series of things in the internal sense; for the subject now treated of is concerning a third state, in which the celestial [principle] of the spiritual was in the natural; in that state, natural good and truth which is spiritual is separated from natural good and truth which is not spiritual; consequently by not knowing what is in the house, is signified that there is no desire of appropriation. But these things,

things, inasmuch as they are arcana, cannot be illustrated except by examples; let the following therefore serve for illustration; to be conjoined with his wife from lust alone, this [in the husband] is natural not spiritual, but to be conjoined with his wife from conjugal love, this is natural spiritual; when the husband afterwards is conjoined from lust alone, in this case he believes that he prevaricates, as he who doeth somewhat lascivious, wherefore he doth not desire any longer that it should be appropriated to him. Let another example also serve for illustration; to do good to a friend, without regard to his quality, accounting it enough that he is a friend, is natural not spiritual, but to do good to a friend for the sake of the good appertaining to him, and especially to account good itself as the friend who is to be benefited, this is natural spiritual, and when he is in this principle, he knows that he prevaricates, if he doeth good to a friend who is evil, for in such case through him he doeth evil to others; when he is in this state, he holds in aversion the appropriation of good natural not spiritual, in which good he was before principled. The case is similar in all other instances.

4993. "And all that he hath he hath given into my hand"—that hereby is signified that all was in his power, appears from what was said above, n. 4978, where like words occur; but there is this difference, that the subject there treated of is concerning the second state in which the celestial of the spiritual [principle] in the natural was, for then natural good applied itself, and appropriated to itself truth, see n. 4976, 4977, in which state good had the dominion actually, but truth apparently, wherefore then was signified by those words, that all his [property or possession] was *as* in his power; but here the subject treated of is concerning the third state in which the celestial of the spiritual [principle] is, when it was made spiritual in the natural, and whereas in this state there is no appropriation, therefore by the above words is signified that all was in his power.

4994. "He himself is not great in this house in comparison with me"—that hereby is signified that that good was prior in time not in state, appears from the signification of not being great in the house in comparison with me, or of not being greater, as denoting that the dominions were grounded in what was equitable, consequently that both the one and the other is prior; from the series in the internal sense it is evident, that good natural not spiritual is prior in time, and that good natural spiritual is prior in state, as is also clear from what was

was shewn above, n. 4992. To be prior in state is to be more eminent as to quality.

4995. "And he hath not prohibited any thing from me except thee"—that hereby is signified that it was forbidden to be conjoined to the truth of that good, appears from the signification of prohibiting from him, as denoting to be forbidden; and from the signification of wife, who is whom he prohibited, and is here meant by thee, as denoting truth natural not spiritual, see n. 4988.

4996. "Because thou art his wife"—that hereby is signified because it was not to be conjoined to another good, appears from the signification of wife, as denoting truth adjoined to its good, see n. 1468, 2517, 3236, 4510, 4823, in the present case truth natural not spiritual with good natural not spiritual, as above, n. 4988.

4997. "And how shall I do this great evil, and sin to God"—that hereby is signified that thus there would be disjunction and no conjunction, appears from the signification of evil, and also of sin, as denoting disjunction and no conjunction, viz. when good natural spiritual is conjoined with truth natural not spiritual, for they are things dissimilar and unsuited to each other, which depart asunder from each other. It is said to do evil and sin to God, because evil viewed in itself, and also sin, is nothing else but disjunction from good, essential evil also consists in disunion; this is evident from good; good is conjunction, because all good is of love to the Lord and of love towards the neighbour; the good of love to the Lord conjoins him [who is principled therein] to the Lord, and consequently to all good which proceeds from the Lord, and the good of love to the neighbour conjoins him to heaven and to the societies there, thus also by this latter love he is conjoined to the Lord, for heaven properly so called is the Lord, inasmuch as he is all in all there. But it is contrariwise with evil; evil is of self-love and of the love of the world; the evil of self-love disjoins him [who is principled therein] not only from the Lord, but also from heaven, for he loveth no one but himself, and others only so far as he regards them in himself, or so far as they make one with himself, hence he derives the inclinations of all to himself, and altogether averts them from others, and most especially from the Lord; and when several do this in one society, it follows that all are disjoined, and each looks at another from an interior principle as an enemy, and if any one doeth any thing against him, he bears hatred towards him, and takes delight in his destruction; nor is the case different with the evil of the love of the world, for this evil covets the wealth,

of others, and the goods of others, and desires to possess the all of others, hence also come enmities and hatreds, but in a less degree. If any one wishes to know what evil is, consequently what sin is, let him only study to know what self-love and the love of the world is; and to know what good is, let him only study to know what love to God and love towards the neighbour is; hence he will know what evil is, and consequently what the false is, and hence he will know what good is, and consequently what truth is.

4998. Verses 10, 11, 12, 13, 14, 15. *And it came to pass, that she spake to Joseph day by day, and he did not give ear to her to lie with her, to be with her. And it came to pass that on a certain day he came to the house to do his work, and there was no man of the men of the house there in the house. And she caught him in his garment, saying, lie with me, and he left his garment in her hand, and fled, and went forth abroad. And it came to pass, that she saw that he left his garment in her hand, and fled abroad. And she cried to the men of her house, and said to them, saying, see ye, he hath brought to us an Hebrew man to mock us, he came to me to lie with me, and I cried with a great voice. And it came to pass, that he heard that I lifted up my voice, and cried, and he left his garment with me, and fled, and went forth abroad.* And it came to pass, signifies a fourth state: that she spake to Joseph day by day, signifies thought concerning that thing: and he did not give ear to her to lie with her, signifies that he was averse from being conjoined: to be with her, signifies lest thereby he should be united to: and it came to pass that on a certain day, signifies a fifth state: he came to the house to do his work, signifies when he was in the work of conjunction with spiritual good in natural: and there was no man of the men of the house there in the house, signifies that without the aid of any one: and she caught him in his garment, signifies that truth not spiritual applied itself to the ultimate of spiritual truth: saying, lie with me, signifies for the sake of conjunction: and he left his garment in her hand, signifies that he withdrew that ultimate truth: and fled and went forth abroad, signifies that thereby he had not truth whereby to defend himself: and it came to pass that she saw, signifies perception concerning that thing: that he left his garment in her hand and fled abroad, signifies concerning the separation of ultimate truth: and she cried to the men of the house, signifies fables: and said to them, saying, signifies exhortation: see ye, he hath brought to us an Hebrew man, signifies a servant: to mock us, signifies that he was insurgent: he came to me to lie

lie with me, signifies that it was willing to conjoin itself: and I cried with a great voice, signifies aversion: and it came to pass that he heard, signifies when it was apperceived: that I lifted up my voice and cried, signifies that there was great aversion: and he left his garment with me, signifies a witness that he came near: and fled and went forth abroad, signifies that still he separated himself.

4999. "And it came to pass"—that hereby is signified a fourth state, may appear from what was said above, n. 4979, 4987.

5000. "That she spake to Joseph day by day"—that hereby is signified thought concerning that thing, appears from the signification of speaking, as denoting to think, see n. 2271, 2287, 2619, viz. concerning Joseph, thus concerning that thing, which is the subject here treated of by Joseph. Day by day, or every day, denotes intensely. The reason why speaking in the internal sense denotes thinking is, because thought is interior speech, and when man thinks, he then speaks with himself. Interior things are expressed in the sense of the letter by the interior things which correspond.

5001. "And he did not give ear to her to lie with her"—that hereby is signified that he was averse from being conjoined, appears from the signification of not giving ear, as denoting not to hearken or not to obey, see n. 2542, 3869, in the present case to be averse from, because he so far refused to hearken, that he fled and left his garment; and from the signification of lying with him, as denoting to be conjoined illegitimately, see n. 4989.

5002. "To be with her"—that hereby is signified lest thus he should be united to, appears from the signification of being with any one, as denoting to be more closely conjoined, or to be united. That to be denotes to be united, is because the very esse [to be] of a thing is good, and all good is of love, which is spiritual conjunction or union. Hence in the supreme sense the Lord is called Esse or Jehovah, because from him is all the good which is of love or of spiritual conjunction. Heaven, inasmuch as it makes one by love from him, and a reciprocal [operation] into him by reception, and by mutual love, is on that account called a marriage, by which it is; the case would be similar in the church, if love and charity were with it it's esse. Where therefore there is not conjunction or union, there is not esse, for unless there be somewhat to reduce to one or to unite, there must be dissolution and extinction. So in civil society, if every one be for himself, and none for another
except

except for the sake of himself, unless there were laws to unite, and fears of the loss of gain, of honour, of fame, and of life, society would be altogether dissipated; wherefore the esse of such a society also is conjunction or ad-union, but only in externals, for respect to internals there is no esse appertaining to such a society; persons of such a character therefore in the other life are kept in hell, and in like manner are there held together by external bonds, especially by fears, but as often as those bonds are relaxed, one rushes eagerly to the destruction of another, and desires nothing more earnestly than totally to extinguish him. It is otherwise in heaven, where there is internal conjunction by love to the Lord, and consequent mutual love; when external bonds are there relaxed, they are more closely mutually conjoined. And whereas they are thereby reduced nearer to the divine esse, which is from the Lord, they are more interiorly in affection and thence in freedom, consequently in blessedness, happiness, and joy.

5003. "And it came to pass that on a certain day"—that hereby is signified a fifth state, appears from the signification of coming to pass, or being, as involving somewhat new, as above, n. 4979, 4987, 4999, thus a new state, in the present case a fifth.

5004. "He came to the house to do his work"—that hereby is signified when he was in the work of conjunction with spiritual good in natural, may appear from this consideration, that that conjunction is the subject treated of in this chapter by Joseph, wherefore when it is said he came to the house to do his work, the work of that conjunction is signified.

5005. "And no man of the men of the house was there in 'the house'—that hereby is signified that he was without the aid of any one, may appear from this consideration, that by it is signified that he was alone; and whereas in the internal sense by Joseph the Lord is treated of, how he glorified or made divine his internal human [principle,] by those words is meant, that he did it without the aid of any one. That the Lord made his human [principle] divine by his own proper ability, thus without the aid of any one, may appear from this consideration, that, inasmuch as he was conceived of Jehovah, the divine [principle] was in him, and consequently the divine [principle] was his; wherefore when he was in the world, and made the human [principle] in himself divine, he did it from his own divine [principle] or from himself. This is thus described in Isaiah, "Who is this who cometh from Edom, with sprinkled garments from Bozrah; this honourable in his raiment, *marching in the multitude*

“titude of his strength. I have trodden the wine-press alone, and of the people there was not a man with me. I looked around, but there was none to help, and I was amazed, but there was none to support; therefore my own arm brought salvation to me,” lxiii. 1, 3, 5. And again in the same prophet, *“He saw that there was no man, and as it were was amazed that there was none to intercede; therefore his arm brought salvation to him; and his justice stirred him up; whence he put on justice as a coat of mail, and a helmet of salvation upon his head,”* lix. 16. That the Lord by his own proper power made the human [principle] in himself divine, may be seen, n. 1616, 1749, 1755, 1812, 1813, 1921, 1928, 1999, 2025, 2026, 2083, 2500, 2523, 2776, 3043, 3141, 3382, 3637, 4286.

5006. “And she caught him in his garment”—that hereby is signified that truth not spiritual applied itself to the ultimate of spiritual truth, appears from the representation of Potiphar’s wife, of whom these things are said, as denoting truth natural not spiritual, see n. 4998; and from the signification of catching (or laying hold of,) as denoting to apply itself; and from the signification of garment, as denoting truth, see n. 1073, 2576, 4545, 4763, in the present case the ultimate of spiritual truth, which in this state is of Joseph, for Joseph here is good natural spiritual, see n. 4988, 4992; that the truth of this good is what truth natural not spiritual was willing to be conjoined with, is evident from the series of things in the internal sense. But what is meant by, and what is involved in this circumstance, that truth natural not spiritual was willing to be conjoined with truth natural spiritual, is at this day an arcanum, principally for this reason, because few are solicitous and willing to know what spiritual truth is, and what truth not spiritual is, and they are unsolicitous herein to such a degree, as scarce to be willing to hear mention made of what is spiritual, and at the bare mention thereof, something of darkness, and at the same time of gloominess, instantly comes over them, and excites a nausea, in consequence whereof it is rejected; that this is the case, hath been also experimentally proved to me; whilst my mind was engaged in such contemplations, there were spirits present from the Christian orb, and on this occasion they were remitted into that state in which they had been in the world; in this state they were not only affected with sadness at the bare thought concerning spiritual good and truth, but were also seized with such loathing arising from aversion, that they said they had a feeling in themselves of somewhat like what in the world excites vomiting; but it

it was given to tell them, that this was in consequence of their affections being only in terrestrial, corporeal, and worldly things, for when man is in those affections alone, he must needs nauseate the things which are of heaven; and that they frequented temples where the word is preached, not from any desire of knowing the things which are of heaven, but from another cupidity imbibed from the time of infancy: hence it was made manifest what is the quality and character of the Christian orb at this day. The ground and reason of this in general is, because the Christian church at this day preaches faith alone, and not charity, and thereby doctrine but not life, and when life is not preached, man comes into no affection of good, and when he is in no affection of good, he is also in none of truth; hence it is, that it is contrary to the delight of the life of the generality, to hear any thing more concerning the things of heaven, than what was known from infancy. When yet the real case is this, that man is in the world, to the intent he may be initiated by exercises there into those things which are of heaven, and that his life in the world is scarce as a moment in respect to his life after death, for this latter is eternal; but there are few who believe that they are to live after death, and on this account also heavenly things are of no value to them; but this I am able to aver, that man immediately after death is in the other life, and that there his life in the world is altogether continued, and is such as it had been in the world; this I can aver, because I know it; for I have discoursed with almost all, whom I was acquainted with in the life of the body, after their departure out of this life; and hence by living experience it hath been given to know, what sort of lot awaits every one, viz. that it is a lot according to his life; but they who are of the above description, do not even believe these things. But what is meant by, and what is involved in this circumstance, that truth natural not spiritual was willing to be conjoined with truth natural spiritual, which is signified by laying hold of Joseph in his garment, will be shewn in what presently follows.

5007. "Saying, lie with me"—that hereby is signified for the sake of conjunction, appears from the signification of lying with, as denoting conjunction, see above, n. 4989, 5001, in the present case for the sake of conjunction, or to the intent that there might be conjunction.

5008. "And he left his garment in her hand"—that hereby is signified that he withdrew that ultimate truth, appears from the signification of leaving in her hand, as denoting in her power, for hand is ability or power, see n. 373, 3091, 3387, 3563, 4931

to

to 4937, and because she laid hold of his garment, it here denotes to withdraw; and from the signification of garment, as denoting ultimate truth, see above, n. 5006. That truth natural not spiritual was willing to conjoin itself with truth natural spiritual, and that this latter was averse from conjunction, and on that account left ultimate truth, or suffered it to be withdrawn, cannot be comprehended by any one, unless it be illustrated by examples; but first let it be seen what truth natural not spiritual is, and what truth natural spiritual is, n. 4988, 4992, and that in ultimates there is affinity, yet not any conjunction. But, as was said, this case must be illustrated by examples; let us take first this example; it is a truth natural not spiritual within the church, that good ought to be done to the poor, to widows, and to the fatherless, and that to do good to them is the charity which is enjoined in the word; but truth not spiritual, that is, they who are principled in truth not spiritual, by the poor, by widows, and the fatherless, mean those who are so named; whereas truth natural spiritual, that is, they who are principled in that truth, confirm indeed the above truth, but insist, that the poor, the widows, and the fatherless, so named, are meant in the last place; for they say in their heart, that all are not poor who call themselves poor, that also there are amongst the poor such as live the worst lives, and who neither fear God nor men, and who would rush headlong into every iniquity unless they were withheld by fear; and moreover, that by the poor in the word are meant they who are spiritually such, viz. who know and confess in heart, that they have nothing of truth and of good from themselves, but that all things are given to them gratis; the case is similar with widows and the fatherless, with the difference of respect to state; from this example, it is evident, that to do good to the poor, to the widows, and the fatherless, who are so named, is an ultimate of truth to those who are principled in truth natural spiritual, and that this truth is like a garment, which invests interior things; it is also evident, that this ultimate of truth concurs with the truth appertaining to those who are principled in truth natural not spiritual, yet that nevertheless there is not conjunction but affinity. Let us take another example from this truth, that good ought to be done to the neighbour; they who are principled in truth natural spiritual, account every one as a neighbour, but still all in a dissimilar respect and degree, and they say in heart, that they who are principled in good are the neighbour to whom good is to be done; but that they who are principled in evil, although they likewise fall under the character of neighbour, are to be otherwise

wise

wise dealt with, and that good is done to them if they be punished according to the laws, because by punishments they are amended, and thereby also precaution is taken lest the good should suffer evil by them and their example; they who within the church are in truth natural not spiritual, say also that every one is a neighbour, but they do not admit of degrees and respects [of neighbourhood,] wherefore if they are principled in natural good, they do good to every one who excites compassion, without distinction, and in most cases to the evil more than to the good, because the former, in consequence of being evil, are skilled in the arts of moving the tender affections; from this example also it is evident, that in this ultimate truth there is agreement between those who are in truth natural not spiritual, and those who are in truth natural spiritual, but that still there is not conjunction therein, but only affinity, for the one has an idea and a meaning respecting neighbour, and respecting charity towards him, different from what the other has. Let us take also this example; they who are in truth natural spiritual, say in general, that the poor and miserable shall inherit the heavenly kingdom; but this is to them an ultimate truth, for the interior truth stored up is, that they are poor and they are miserable who are spiritually such, and that these are they who are understood in the word as inheriting the kingdom of heaven; but they who within the church are in truth natural not spiritual, say that no others can inherit the heavenly kingdom, except they, who in the world have been reduced to poverty, who live in miseries, and who are more afflicted than the rest of mankind; they call also riches, dignities, and worldly joys, so many avocations, or means removing man from heaven; from this example it is further evident what the ultimate truth is, and what its quality is, in which they agree, yet that there is not conjunction, but affinity. Let us take also this example; they who are in truth natural spiritual, hold it as an ultimate truth, that those things, which are called holy in the word, were holy, as the ark with the propitiatory, with the candlestick, the incenses, the breads, and the rest, also the altar; and as the temple; and likewise the garments of Aaron which are called garments of holiness, especially the ephod with the breast-plate containing the urim and thumim; nevertheless concerning this ultimate truth they have this idea, that those things were not holy in themselves, neither was any holiness infused into them, but that they were holy representatively, that is, that they represented the spiritual and celestial things of the Lord's kingdom, and in the supreme sense the Lord himself; but they who are in truth natural not spiritual,

spiritual, in like manner call those things holy, but holy in themselves by infusion; hence it is evident that they agree together, but that they do not conjoin themselves, for the above truth is of another form and of another idea with the spiritual than with the merely natural. Let us take also another example; it is an ultimate truth to the spiritual man, that all divine truths may be confirmed from the literal sense of the word, and also by things rational or intellectual with those who are illustrated; this ultimate and general truth is also acknowledged by the natural man, but he believes simply, that all that is true which may be confirmed from the word, and especially that which he himself hath thence confirmed; herein therefore they agree, that all divine truth may be confirmed, but this general truth is viewed differently by the one and by the other; he who is a mere natural man, believes it to be divine truth whatsoever he hath confirmed with himself, or what he hath heard confirmed by others, not aware that the false may be confirmed alike as truth, and that the false confirmed appears altogether as truth, and also more so than truth itself, because the fallacies of the senses accede, and present it in the light of the world separate from the light of heaven. Hence also it is evident what is the quality of ultimate truth in the sight of the spiritual man, viz. that it is like a garment, and when this garment is withdrawn, that he and the natural man do not at all agree, consequently that the spiritual man hath no longer any thing whereby to defend himself against the natural man, which things are signified by Joseph flying and going forth abroad when he had left his garment; for the mere natural man doth not acknowledge interior things, wherefore when exterior things are taken away or withdrawn, in this case they are instantly dissociated. And further, the natural man calls all things false, by which the spiritual man confirms ultimate truth, for he cannot see that which he confirms whether it be so or not, it being impossible from natural light to see those things which are of spiritual light; this is against order, but it is according to order that the things which are in natural light should be seen from spiritual light.

5009. "And he fled and went forth abroad"—that hereby is signified that he had not truth whereby to defend himself, appears from the signification of flying and going forth abroad, after that he left his garment, as denoting that separation was made, or that there was no longer any thing common, consequently, inasmuch as garment denotes ultimate truth, that he had not truth whereby to defend himself, see what was just shewn above, n. 5008 at the end.

5010.

5010. "And it came to pass that she saw"—that hereby is signified perception concerning that thing, appears from the signification of seeing, as denoting perception, see n. 2150, 3764, 4567, 4723; concerning that thing is concerning the separation by ultimate truth being no longer acknowledged, which is signified by his leaving his garment in her hand and flying abroad, as is evident from what was said above, n. 5008 and 5009.

5011. "And she cried to the men of the house"—that hereby are signified falses, appears from the signification of cry, as denoting the false, see n. 2240, hence crying is predicated of what is false; the men of the house in the genuine sense are the truths of good, but in the opposite sense they are the falses of evil. That they are falses which Potiphar's wife now speaks to the men of the house, and afterwards to her husband, is manifest from what she speaks. That natural truth, which is here the wife of Potiphar, cannot speak otherwise than falses, or things contrary to truth, after that ultimate spiritual truth, which as to the outermost face appears as it were conjunctive, hath been plucked away, may be seen, n. 5008 at the end.

5012. "And said to them, saying"—that hereby is signified exhortation, appears from the signification of saying in this case, as denoting exhortation; for saying in the internal sense denotes perception, n. 2862, 3395, 3504, and also communication, n. 3060, 4131; in the present case therefore, because it is said that she cried, and it follows that she said saying, it denotes vehement communication, that is, exhortation to hear.

5013. "See ye, he hath brought to us an Hebrew man"—that hereby is signified a servant, appears from the signification of an Hebrew man, as being predicated of service, see n. 1703; as is also clear from what follows, for Joseph is there called an Hebrew servant, and also simply a servant, "There came to me the *Hebrew servant*, whom thou hast brought to us," verse 17; "according to these words *thy servant* did to me," verse 19. The principal reason why an Hebrew man here denotes a servant is, because they who are in truth and good natural not spiritual, who are here represented by Potiphar and his wife, regard spiritual truth and good, which is represented by Joseph, no otherwise than as a servant; for both in life and doctrine they are in inverted order, inasmuch as the natural principle bears rule with them, and the spiritual serves; when yet it is according to order that the spiritual principle should bear rule and the natural serve, for the spiritual is prior, interior, and superior,
and

and nearer to the divine, but the natural is posterior, exterior, and inferior, and more remote from the divine; on which account the spiritual principle with man and in the church is compared to heaven, and is also called heaven, and the natural principle is compared to the earth, and is also called earth; hence also it is that the spiritual, that is, they with whom the spiritual principle hath had rule, appear in the other life in the light of heaven with the head upwards towards the Lord, and with the feet downwards towards hell; whereas the natural, that is, they with whom the natural principle hath had rule, appear in the light of heaven with the feet upwards and the head downwards, although otherwise in their own light, which is a delusive light resulting from the lusts and consequent fantasies in which they are, see n. 1528, 3240, 4213, 4418, 4531, 4532. That natural men consider spiritual things as subservient, was represented by the Egyptians regarding the Hebrews no otherwise than as servants; for by the Egyptians were represented they who are in natural science, thus the natural, but by the Hebrews they who are of the church, thus respectively the spiritual; the Egyptians also held the Hebrews so vile, as servants, that it was an abomination to them to eat with the Hebrews, Gen. xliii. 32; and also the sacrifices offered by the Hebrews were an abomination to them, Exod. viii. 26.

5014. "To mock us"—that hereby is signified that he was insurgent, appears from the series itself in the internal sense, and also from the signification of mocking, when it is said from vehemence, as denoting to be insurgent.

5015. "He came to me to lie with me"—that hereby is signified that it, viz. truth natural spiritual, was willing to conjoin itself, appears from the signification of coming, as here denoting to be willing, for he who comes purposely, is willing; and from the signification of lying with, as denoting to conjoin itself, see above, n. 4989, 5001, 5007.

5016. "And I cried with a great voice"—that hereby is signified that there was aversion, appears from the signification of a cry, as denoting false speaking, see n. 5011, hence crying involves such [false speaking,] viz. in the present case, because she cried to the men of the house for aid, it involves that it was repugnant to her, and because it is said, that she cried with a great voice, that she was averse thereto.

5017. "And it came to pass that he heard"—that hereby is signified when it was apperceived, appears from the signification of hearing, as denoting to obey, and also as denoting to apperceive; that it denotes to obey, may be seen, n. 2542, 3869; that

that it denotes also to apperceive, is evident from the very function of the ear, and the consequent nature of hearing; the function of the ear is, that it may receive another's speech, and convey it to the common sensory, to the intent that this sensory may apperceive thence what another thinks; hence to hear is to apperceive; wherefore the nature of hearing is, to transfer into another's thought what one speaks from his own thought, and from the thought to transfer it into his will, and from the will into act; hence to hear is to obey; these two offices are proper to hearing; in languages these offices are distinguished by hearing any one, which is to apperceive, and by hearing to any one or hearkening, which is to obey. The reason why these are the two offices of hearing is, because man cannot by any other way communicate the things of his thought, and also of his will, neither can he in any other way press reasons of persuasion and inducement to do and obey the things of his will. From these considerations it is manifest by what circle communications are effected, viz. that the circle is from the will into the thought, and thereby into the speech, and from the speech through the ear into another's thought and will. Hence also it is that the spirits and angels, who correspond to the ear or to the sense of hearing in the grand man, are not only apperceptions, but also obediences; that they are obediences, may be seen, n. 4652 to 4660, and because they are obediences, they are also apperceptions, for the one involves the other.

5018. "I lifted up my voice and cried"—that hereby is signified that there was great aversion, appears from the signification of crying with a great voice, as denoting aversion, see n. 6016, in the present case therefore lifting up the voice and crying denotes great aversion.

5019. "And he left his garment with me"—that hereby is signified a witness that he came near, appears from the signification of leaving a garment, as denoting to withdraw ultimate truth, see n. 5008, in the present case denoting a witness, because the garment in her hand, which was shewn, that is, the ultimate truth whereby she proved that he was willing to conjoin himself, was a witness that he came near. This sense indeed appears somewhat remote, nevertheless it is that which is involved in what she spake; see below, n. 5028.

5020. "And he fled and went forth abroad"—that hereby is signified that still he separated himself, appears from the signification of flying and going forth abroad, as denoting to separate himself, see above, n. 5017. These now are the falses which

Potiphar's

Potiphar's wife spake to the men of the house concerning Joseph, in the internal sense which truth natural not spiritual [spake] concerning truth natural spiritual, or which the natural man not spiritual concerning the natural spiritual man, see n. 4988, 4992, 5008.

5021. Verses 16, 17, 18. *And she laid up his garment with her, until her lord came to his house. And she spake to him according to these words, saying, there came to me the Hebrew servant, whom thou hast brought to us, to mock me. And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled abroad.* And she laid up his garment with her, signifies that she retained ultimate truth: until her Lord came to his house, signifies that she might communicate with natural good: and she spake to him according to these words, signifies false speaking: saying, there came to me the Hebrew servant whom thou hast brought to us, signifies that serving principle: to mock me, signifies that it was insurgent: and it came to pass, as I lifted up my voice and cried, signifies when great aversion was apperceived: that he left his garment with me, signifies testification: and fled abroad, signifies that then he separated himself.

5022. "And she laid up his garment with her"—that hereby is signified that she retained ultimate truth, appears from the signification of laying up with herself, as denoting to retain; and from the signification of garment, as denoting ultimate truth, see above, n. 5006, 5008, which truth being withdrawn, the spiritual man hath no longer any thing whereby to defend himself against the merely natural, n. 5008, 5009, and in this case injury is done to him; for whatsoever the spiritual man speaks in such case, merely natural men say that they do not perceive, and likewise that it is not so. And if only bare mention be made of what is internal or spiritual, they either ridicule it or call it mystical; wherefore in such case all conjunction between them is broken, and when this is broken, the spiritual man suffers hard things amongst the merely natural, which is also represented by this, that Joseph after that the wife testified by the garment in presence of her husband, was cast into the prison house.

5023. "Until her Lord came to his house"—that hereby is signified that she might communicate with natural good, appears from the signification of Lord, as denoting good natural not spiritual, see n. 4973, 4988; house in the internal sense is the natural mind, for the natural mind, as also the rational mind, is like a house, the husband therein is good, the wife is truth, the daughters

daughters and sons are the affections of good and truth, also the goods and truths which are derived from them as parents, the maid-servants and men-servants are the pleasures and scientifics which minister and confirm; here therefore, by the expression, until her Lord came to his house, is signified natural good to it's habitation, where also there is truth conjoined to it, but in the present case the false persuading good that it is the truth; for good natural not spiritual is easily persuaded that the false is truth and that truth is the false. He is called her lord, because the natural principle not spiritual considers the spiritual principle as a servant, see n. 5013. That the natural mind and the rational mind of man is called a house, is evident from the following passages, "When the unclean spirit is gone out of a man, he wandereth through dry places seeking rest, and not finding it, he saith, *I will return into mine house* whence I came forth, and coming he findeth it swept and garnished; then he goeth away and taketh seven other spirits worse than himself, and entering in they dwell there," Luke xi. 24, 25, 26; house in this passage denotes the natural mind, which is called an house empty and swept, when there are no goods and truths therein which are husband and wife, nor affections of good and truth which are daughters and sons, nor such things as confirm which are maid-servants and men-servants; the man himself is the house, because the rational and natural mind constitutes the man, and without those things, that is, without goods and truths, and the affections thereof, and the ministry of these affections, he is not a man, but a brute. The mind of man is also meant by house in the same evangelist, "Every kingdom divided against itself is vastated, and *house falleth upon house*, xi. 17; and in Mark, "If a kingdom be divided against itself, this kingdom cannot stand; if *a house* also be divided against itself, *this house* cannot stand. No one can enter into a strong one's house and spoil his goods, unless he first bind the strong one, and then will he spoil *his house*," iii. 24, 25, 27; by kingdom is signified truth, n. 1672, 2547, 4691; and by house good, n. 2233, 2234, 3720, 4982, house signifies good from it's superior excellence. And in Luke, "If the master of the house had known at what hour the thief would come, he would have watched, and *would not have permitted his house to be dug through*," xii. 39. Again, "Henceforth there shall be five in *one house*, three against two, and two against three; the father shall be divided against the son, and the son against the father, the mother against the daughter, and the daughter against the mother," xii. 52, 53; the subject there

there treated of is concerning spiritual combats, into which they who are of the church are to be admitted, after that the internal or spiritual things of the word are opened; house denotes the man or his mind; father, mother, son, and daughter, therein are goods and truths with their affections, and in the opposite sense evils and falses with their affections, from which and with which there is combat. The Lord's command to his disciples, "Into *whatsoever house* ye shall enter, first say, *peace to this house*, and if indeed the Son of Peace be there, your peace shall rest upon him; but if not, it shall return upon you. But *abide ye in the same house*, eating and drinking such things as they have, *pass not from house to house*," Luke x. 5, 6, 7, represented that they should abide in real good, viz. in the good of love to the Lord and of charity towards the neighbour, but should not pass into any other. That man or his mind is a house, may be also seen, n. 3538, 4973.

5024. "And spake to him according to these words"—that hereby is signified false speaking, appears from what follows, for the things which she spake to her husband are falses.

5025. "Saying, there came to me the Hebrew servant whom thou hast brought to us"—that hereby is signified that serving principle, appears from what was said above, n. 5013; in the present case by that serving principle is meant spiritual truth and good, which here is Joseph, and which appears to the natural principle not spiritual as serving. As for example, spiritual truth and good willeth, that man should have nothing of pleasure in dignities and in any super-eminence above others, but in offices done towards his country, and towards societies in general and particular, and thus should have pleasure in the use of dignities; the merely natural man is altogether ignorant what this pleasure is, and denies that it is, although from hypocrisy he can also say the like, but still he makes pleasure derived from dignities for the sake of self the Lord, and pleasure derived from dignities for the sake of societies in general and particular, he makes the servant; for he respects himself in singular the things which he doeth, and societies after himself, which societies he so far favours as they favour him. Let us take also another example; if it be said that use and end constitute a thing spiritual or not spiritual, use and end for the general good, for the church, and the kingdom of God, constituting what is spiritual, but use and end for the sake of self and those connected with self, prevailing over the former use and end, constituting what is not spiritual, this indeed the natural man can acknowledge with the mouth, but not with the heart, with the mouth instructed from the intellectual

tellectual principle, not with the heart from the intellectual principle destroyed by lusts; from this principle he maketh use and end for the sake of self a lord, and use and end for the sake of the common good, of the church, and of the kingdom of God, a servant, yea he saith with the heart, how can it possibly be otherwise? In a word, the natural man makes light of and rejects whatsoever he views as separate from himself, and he esteems and accepts whatsoever he views as conjoined to himself, not knowing nor willing to know, that it is spiritual to view every one as conjoined to himself who is in good, whether he be unknown or known, and to view every one as separate from himself who is in evil, whether he be known or unknown, for in such case he is conjoined with those who are in heaven, and disjoined from those who are in hell; but because the natural man is not hence made sensible of pleasure, inasmuch as he doth not receive spiritual influx, he therefore regards it as altogether vile and servile, thus as of no account in respect to the pleasure he is made sensible of, which flows-in through the bodily senses and through the lusts of self-love and the love of the world; but this pleasure is dead because it is from hell, whereas the pleasure derived from spiritual influx is alive, because it is from the Lord through heaven.

5026. "To mock me"—that hereby is signified that he was insurgent, appears from the signification of mocking, as denoting to be insurgent, as above, n. 5014.

5027. "And it came to pass as I lifted up my voice and cried"—that hereby is signified when he apperceived great aversion, appears from the signification of lifting up the voice and crying, as denoting great aversion, as above, n. 5018.

5028. "That he left his garment with me"—that hereby is signified testification, appears from the signification of leaving his garment with her, as denoting that he acceded, see n. 5019; garment in the internal sense signifies truth, and to leave the garment denotes to withdraw ultimate truth, n. 5008; the reason why it here signifies a witness or testification that he came near, is, because ultimate truth, when it is left or withdrawn, is a witness to the natural man against the spiritual. That the natural man is as it were conjoined with the spiritual man by ultimate truth, but that still he is not conjoined, may be seen, n. 5009: for when the spiritual man explains that truth, then the dissimilitude appears; the examples adduced above, n. 5008, may serve for illustration; the spiritual man as well as the natural, saith that good ought to be done to the poor, the widows, and the fatherless, but the spiritual man thinks that good ought not to

to be done to the poor, the widows, and the fatherless, who are evil, and who call themselves such and still are rich, for thus they would deceive by mere names; and hence he concludes, that by the poor, the widows, and fatherless, in the word are meant they who are spiritually such; but the natural man thinks, that good ought to be done to the poor, the widows, and the fatherless, who are so named, and that they and no others are meant in the word; neither is he concerned whether they be evil or good, not knowing nor disposed to know what is meant by being spiritually such; hence it is manifest that the ultimate truth, viz. that good ought to be done to the poor, the widows, and fatherless, appears similar to both, but when it is explained, it is dissimilar; and when it is made dissimilar, and disjunction thence ariseth, it serves the natural man for a witness or testification that he acceded, hence he speaks what is false against the spiritual man, who no longer hath wherewithal to defend himself; hereby it is clear, whence and in what respect garment also signifies a witness or testification. Let us take also this example; the spiritual man as well as the natural man saith, that good ought to be done to the neighbour, and he also saith that every man is the neighbour, but he thinks that one is a neighbour in one respect and degree, and another in another, and that to do good to an evil person, because he calls himself a neighbour, is to do evil to the neighbour; the natural man conjoins himself with the spiritual in that ultimate truth, viz. that good ought to be done to the neighbour, and also in this, that every man is the neighbour, but he thinks that he who favours him is the neighbour, not caring whether he be good or evil; hence also it is manifest, that in that ultimate truth they are apparently conjoined, but still that there is no conjunction, and that as soon as ever an explication takes place, there is disjunction; in this case, that ultimate truth serves as a witness to the natural man against the spiritual, that he as it were mocked. So also in other cases.

5029. "And fled abroad"—that hereby is signified that in this case he separated himself, appears from the signification of flying abroad, as denoting to separate himself, see above, n. 5020; and consequently that he had not truth whereby to defend himself, as n. 5009.

5030. Verses 19, 20. *And it came to pass, as her Lord heard the words of his wife, which she spake to him, saying, according to these words thy servant did to me, that his anger was kindled. And Joseph's Lord took him, and gave him to the house of the prison, the place where the bound of the king were bound; and he*

he was there in the house of the prison. And it came to pass, signifies a new state: as her Lord heard the words of his wife which she spake to him, signifies communication of the false that it appeared as truth: saying, according to these words thy servant did to me, signifies confirmation: his anger was kindled, signifies aversion from spiritual truth: and Joseph's lord took him, signifies temptation from the natural principle; and gave him to the house of the prison, signifies as to false speaking against good: the place in which the bound of the king were bound, signifies the state where they are who are in falses: and he was there in the house of the prison, signifies the duration of temptation.

5081. "And it came to pass"—that hereby is signified a new state, appears from the signification of coming to pass or being so, as involving somewhat new, or a new state, see n. 4979, 4987, 4990, in the present case the state of natural spiritual good, which state is represented by Joseph, after that the ultimate of truth was withdrawn from him, consequently after that there was no longer any conjunction with truth and good natural not spiritual.

5082. "As her lord heard the words of his wife which she spake to him"—that hereby is signified communication of the false that it appeared as truth, is manifest from the signification of hearing words, as denoting communication, for to hear is to apperceive, n. 5017, thus to be communicated; and from the signification of wife, as denoting truth natural not spiritual, spoken of above, but in the present case the false; the false speaking itself is signified by which she spake to him, as above, n. 5024; communication of the false is with good natural not spiritual, which is here signified by her Lord, as above, n. 5023; that the false appeared to him as truth, is evident from the things which follow. The subject here treated of is concerning good natural not spiritual, that it is easily persuaded, insomuch that the false appears to it as truth. What and of what quality good natural not spiritual is, or who and of what quality they are who are in that good, may be seen above, n. 4988, 4992, 5008, 5013, 5028, viz. that they are such as are mild and well-disposed from an hereditary and hence an adscititious principle, thus who do good from nature, but not from religion; it is one thing to do good from nature, and another thing to do good from religion; they cannot be distinguished by man in the world, for man is not acquainted with the interiors; but in the other life they are manifestly discerned, for in that life the interiors are manifested, the thoughts, the intentions, and the ends of life exhibiting themselves

themselves and being evident as in clear day; what therefore is the quality of those who are in good not spiritual, and what the quality of those who are in spiritual good, hath hence been given me to know; they who are in good natural not spiritual, suffer themselves to be persuaded by every one, and easily by the evil, for evil spirits and genii are in their life or the delight of life, when they can enter into the lusts of any one, and when they enter thereinto, they entice to every evil, for they persuade in such case that the false is truth; this they effect easily with those who are in good natural not spiritual; but with those who are in spiritual good they cannot effect it, for these latter know from an interior principle what is evil end false; the reason is, because they who are in spiritual good, when they lived in the world, received precepts from doctrine, whereby they imbued the internal man, so that heaven can operate therein; but they who are in good natural not spiritual, when they lived in the world, did not receive any precepts from doctrine, whereby they imbued the internal man, wherefore with them there is not any plane into which heaven can operate, but whatsoever flows-in with them out of heaven, it flows-through, and when it comes into the natural man, it is there not received, because the evil or diabolical crew instantly take it away there, by suffocating, or by reflecting, or by perverting. Therefore they who are in natural good only, in the other life suffer hard things, and complain much occasionally that they are amongst the infernals, when yet, as they believe, they did good as well as others; but it was told them, that they did good no otherwise than as tame animals without reason, and that they were not solicitous about any good and truth of the church, and whereas in consequence they had not in the internal man any receptacle of good and truth, therefore they cannot be defended by the angels; also that they did several evils under a specious appearance of good.

5033. "Saying, according to these words thy servant did to "me"—that hereby is signified confirmation, may appear from the faith in which he was that his wife said true, and that thereby it was confirmed with himself; for the wife, who persuaded, is truth natural not spiritual, but in the present case the false. That good natural not spiritual suffers itself easily to be persuaded by the false, may be seen, n. 5032. It is a known thing, that falses may be confirmed so as to appear altogether as truths; this is evident from every heresy, and from singular the things in the heresy, which, notwithstanding their being false, still by confirmations appear as truths to those who are in the heresy; it

it is also evident from those who are of no religion, who altogether confirm themselves against those things which are of the church, insomuch that they see as true, that the church is only for the sake of the vulgar, to keep them in some sort of check; also that nature is all in all, and the divine [being or principle] so remote as to be scarce any thing; likewise that man dies as a beast; concerning these and like tenets, they who are in good natural not spiritual suffer themselves to be more easily persuaded and confirmed than others, inasmuch as they have no speculum as it were from an interior principle, but only from an exterior, before which latter, things fallacious appear as real.

5034. "And his anger was kindled"—that hereby is signified aversion from spiritual truth, appears from the signification of anger, as being recession from the good of charity, see n. 357, thus aversion, in the present case from spiritual truth, because this is the subject treated of. The reason why anger denotes aversion is, because man, so long as he is in anger against any one, averts the mind, (*animus*) from him; for anger exists or is excited, when any one or any thing is contrary to any one's love, by which love there is conjunction with any one or with any thing; when that conjunction is broken, then man is wrathful or angry, as if something was lost from the delight of his life, consequently something from his life; this sadness is turned into grief, and grief into anger.

5035. "And Joseph's lord took him"—that hereby is signified temptation from the natural principle, appears from what now follows, for the subject now about to be treated of is concerning Joseph, that he was sent into the house of the prison, whereby is described in the internal sense the temptation of spiritual good in the natural principle; and because those words, viz. Joseph's lord took him, involve it, they also signify it. Temptations are of a twofold kind, viz. as to truths and as to goods; temptations as to truths are effected by spirits, but temptations as to goods are effected by genii. Spirits and genii in the other life are distinguished by this, that spirits act into the intellectual principle, consequently into those things which are of faith, but genii into the will-principle, consequently into those things which are of love; the former, viz. spirits, present themselves to be seen, and also manifest themselves by speech, but genii make themselves unseen, neither do they manifest themselves but by an influx into the desires and lusts; they are also separated in the other life, evil or infernal spirits appearing in front and sideways beneath the earth of inferior [things or principles,] but evil or infernal genii appearing beneath the hinder

part and backward under the earth there. Temptations as to truths are effected, as was said, by evil spirits, and temptations as to goods are effected by evil genii. The subject treated of in what now follows is concerning temptations, but concerning those which are effected by evil spirits, thus which are effected as to false-speaking against good. These temptations are milder than those which are effected by evil genii, and also are prior as to their existence.

5036. "And gave him into the house of the prison"—that hereby is signified as to false-speaking against good, appears from the signification of being given into the house of the prison, and being there kept bound, as denoting to be let into temptations as to false-speaking against good, of which we shall speak presently; but first it may be expedient to say something concerning temptations. Scarce any one in the Christian world at this day knows whence temptations come; he who undergoes them, knows no other than that they are torments arising from the evils which inwardly appertain to man, and which first render him unquiet, next anxious, and finally torment him; but he is altogether ignorant, that they are effected by the evil spirits who are attendant upon him; the reason why he is ignorant of this is, because he doth not believe that he is in consort with spirits whilst he lives in the world, and scarcely that there is any spirit attendant upon him, when yet man, as to the interiors, is continually in the society of spirits and angels. As to what concerns temptations, they take place when man is in the act of regeneration, for man cannot be regenerated, unless he also undergoes temptations; and in this case they exist by evil spirits who are about him; for man on such occasion is let into the state of evil in which he is, that is, in which that very principle is which constitutes his propriety, and when he comes into this state, evil or infernal spirits encompass him, and when they apperceive that he is interiorly protected by angels, the evil spirits excite the falses which he had thought, and the evils which he had done, but the angels from an interior principle defend him; it is this combat which is perceived with man as temptation, but so obscurely that he scarce knows any other than that it is merely an anxiety; for man, especially he who believes nothing concerning influx, is in a state altogether obscure, and scarce apperceives a thousandth part of those things concerning which evil spirits and angels combat; nevertheless on such occasions man and his eternal salvation are at stake, and the determination of the stake is from man, for the combat is carried on from the things which appertain to man, and concerning them. That
this

this is the case, hath been given me to know of the utmost certainty; I have heard the combat, I have perceived the influx, I have seen the spirits and angels, and at the time and afterwards I have discoursed with them, even on that subject. Temptations, as was said, exist principally at the time when man is made spiritual, for at that time he spiritually apprehends the truths of doctrine; man is often ignorant of this, nevertheless the attendant angels in his natural things see spiritual, for his interiors are then open towards heaven; hence also it is, that man, who is regenerated, after life in the world is amongst angels, and there both sees and perceives the spiritual things which before appeared to him as natural; when therefore man is of such a quality, he may then be defended by angels in temptation, when he is assaulted by evil spirits, for the angels then have a plane into which they operate, for they flow-in into the spiritual principle appertaining to him, and through the spiritual into the natural. When therefore ultimate truth is withdrawn, and of consequence he hath nothing whereby to defend himself against those who are natural, concerning which state see n. 5006, 5008, 5009, 5022, 5028, he then comes into temptations, and is accused by evil spirits, who all are merely natural, especially of false-speaking against good; as for example, that he thought and said good ought to be done to the neighbour, and that he also approved it in act, and yet by neighbour he now only means those who are principled in good and truth, but not those who are principled in evil and the false, and cannot be amended; and consequently, inasmuch as he is no longer willing to do good to the evil, and if he would do good, it would be in the way of punishment for the sake of their amendment, and for the sake of averting evil from his neighbour, they charge him with thinking and speaking what is false, and with not thinking as he speaks. Let us take also this example; inasmuch as man, when he is made spiritual, no longer believes it a holy thing and tending to pious use, to give to monasteries, nor even to temples which abound in wealth, and inasmuch as before he was made spiritual, he had had a thought that it was holy and pious, they charge him with thinking now what is false, and they stir up all his thoughts which he had heretofore cherished concerning such holiness and piety, and also the works which he had done in consequence of such thoughts; in like manner in numberless other cases; but let these examples be only for some sort of illustration. They principally enter into the affections which he heretofore had, and excite them, and also the falses and evils which he had thought and done, and thereby lead into anxiety,

anxiety, and very often into doubt even to despair. Such then is the ground and source of spiritual anxieties, and of the torments which are called torments of conscience. These things appear to man as if in himself by influx and communication. He who knoweth and believeth them, may be compared to a man who sees himself in a mirror, and knows that it is not himself who appears in the mirror, or on the other side of it, but only his image; but he who doth not know this and doth not believe, may be compared to him, who sees himself in the mirror, and imagines that it is himself who appears there, and not his image.

5037. The ground and reason why to be given into the house of the prison and there to be kept bound, denotes to be let into temptations as to false-speaking against good, is, because all that place, proximately beneath the sole of the foot and round about, is called the house of the prison, where they are kept who are in vastation, that is, they who have been in principles of the false and in the life of evil grounded in the false, and yet in good as to the intentions; such cannot be received into heaven, until they have put off the principles of the false, and also the delight of the life which was thence derived; they who are there, are let into temptations, for principles of the false, and the delights of life thence derived, cannot be ejected but by temptations. The place where they are, or rather the state in which they are, is signified in general by the house of the prison, and the places themselves by pits. Concerning vastations in the other life, see n. 698, 699, 1106 to 1113, 2699, 2701, 2704. They who are in vastations are called the bound, not that they are in any bond or chain, but that they are not in liberty as to their former thoughts and consequent affections; that such are they who are meant in the word by the bound, and by those who are in prison, is manifest from other passages in the word, as in Isaiah, "I will give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring him that is bound out of prison, them that sit in darkness out of the house of inclosure," xlii. 7, 8, speaking of the Lord and of his coming; in this passage to open the blind eyes, and to bring him that is bound out of prison, and them that sit in darkness out of the house of inclosure, denotes those who are in ignorance of good and truth, who still are in the desire of knowing and imbuing those principles; but prison in this passage in the original tongue is expressed by another term. Again in the same prophet, "All the youths are hid in the houses of prisons, they are made into a spoil, and there is none that delivereth, and none

"none that sayeth bring forth," xlii. 22; youths in the internal sense are the truths of faith, which are said to be hid in the houses of prisons, and to be made into a spoil, when they are no longer acknowledged. Again, *"It shall be in that day, Jehovah will visit upon the host of the heighth in the heighth, and upon the kings of the ground upon the ground, and they shall be gathered together the bound upon the pit, and shall be shut up upon the inclosure; after a multitude of days they shall be visited,"* xxiv. 21, 22; the bound upon the pit denotes those who are in vastations, or those who are in temptations. Again, *"What will ye do in the day of visitation and of vastation, it cometh from far, to whom will ye flee for help; he who hath not bowed himself, they shall fall beneath the bound and beneath the slain,"* x. 3, 4; beneath the bound denotes hell which is beneath the places of vastation; the slain denote those who have extinguished in themselves the truths of faith by principles of the false, in a lesser degree than the thrust through, concerning whom see n. 4503. And in Zechariah, *"He shall speak peace to the nations, and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant, I will send forth the bound out of the pit in which is no water. Return ye to the strong hold ye bound of hope,"* ix. 10, 11, 12; to send forth the bound out of the pit denotes those who are in vastation, and who are in temptation; that the places where they are who are in vastation, are called pits, see n. 4728, 4744. So in David, *"Jehovah heareth the needy, and despiseth not his that are bound,"* Psalm lxix. 33. Again, *"Let the groaning of him that is bound come before thee,"* Psalm lxxix. 11. Again, *"Jehovah hath looked out of the heavens to the earth, to hear the groaning of him that is bound, to open the sons of death,"* Psalm cii. 19, 20; the bound denote those who are in vastation, and who are in temptations. So in Isaiah, *"In the time of what was well-pleasing I answered thee, and in the day of salvation I heard thee, I also guarded thee, and gave for a covenant of the people, to restore the earth, to distribute the wasted inheritances, to say to the bound, go ye forth, and to them who are in darkness, be ye revealed, they shall feed on the ways, and in all hills shall be good pasture; and they shall not hunger, neither shall they thirst,"* xlix. 8, 9. Again, *"The Spirit of the Lord Jehovah is upon me, Jehovah hath anointed me, he hath sent me to evangelize to the poor, and to bind up the broken in heart, to preach liberty to the captives, and to the bound, to him that is deprived of eyes,*
to

“to proclaim the year of what is well-pleasing to Jehovah,” lxi. 1, 2. And in David, “Jehovah who doeth judgment to the oppressed, who *giveth bread to the hungry*, Jehovah who *looseth them that are bound*, Jehovah who openeth the blind, Jehovah who raiseth up those that are bowed down, Jehovah who loveth the just, Jehovah who guardeth the *sojourners*, supporteth the *fatherless* and *widow*,” Psalm cxlvi. 7, 8, 9; the bound denote those who are in vastation and temptations on account of falses; from these passages it is also manifest, who are meant in Matthew by the bound or those who are in prison, and in like manner who by the hungry, the thirsty, and the sojourners, “Then shall the King say to those on his right hand, *I was hungry* and ye gave to me to eat, *I was thirsty* and ye gave to me to drink, I was a *sojourner* and ye gathered me, naked and ye clothed me, sick and ye visited me, *I was in prison* and ye came to me,” xxv. 34, 35, 36, concerning whom see in what is premised to this chapter, n. 4954, 4955, 4956, 4957, 4958.

5038. “The place in which the bound of the king are bound”—that hereby is signified the state where they are who are in falses, appears from the signification of place, as denoting state, see n. 2625, 2837, 3356, 3387, 4321, 4882; and from the signification of the bound of the king, as denoting those who are in falses, and because in falses, they are in vastation, and they who are regenerated in the world, in temptation, for temptation is the vastation of what is false, and at the same time the confirmation of what is true. They are called the bound of the king, because king in the internal sense is truth, see n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4789, 4966; the bound of the king therefore are they who are in falses. The places also, where the bound of the king were, were called pits, wherefore Joseph saith, “By theft I was carried away from the land of the Hebrews, and also here I have not done any thing, that they should put me *in the pit*,” chap. xl. 15; concerning a pit, as denoting a place of vastation, see n. 4728, 4744.

5039. “And he was there in the house of the prison”—that hereby is signified the duration of the temptation, appears from the signification of the house of the prison, as denoting vastation, and also temptation, see above, n. 5036, 5037; and from the signification of being in it, as denoting to tarry there, thus duration.

5040. Verses 21, 22, 23. *And Jehovah was with Joseph, and inclined mercy to him, and gave his grace in the eyes of the prince of*

of the house of the prison. And the prince of the house of the prison gave into Joseph's hand all the bound who were in the house of the prison, and all that they did there, he was the doer. The prince of the house of the prison saw not any thing in his hand, because that Jehovah was with him, and whatsoever he did, Jehovah prospered. And Jehovah was with Joseph, signifies that the divine [being or principle] was in: and inclined mercy to him, signifies the divine love in singular things: and gave his grace in the eyes of the prince of the house of the prison, signifies hence relief in temptations: and the prince of the house of the prison gave, signifies truth governing in a state of temptations: into Joseph's hand all the bound who were in the house of the prison, signifies from himself over all falses: and all that they did there, he was the doer, signifies absolute power: the prince of the house of the prison saw not any thing in his hand, signifies that himself governed truth: and whatsoever he did, Jehovah prospered, signifies that the divine providence was from himself.

5041. "And Jehovah was with Joseph"—that hereby is signified that the divine [being or principle] was in, viz. in the Lord, who in the supreme sense is represented by Joseph, in the present case the divine [being or principle] in temptations, which are here treated of, appears from this consideration, that the divine [being or principle] itself is Jehovah, and that he was in him or was in, is signified by Jehovah being with Joseph; inasmuch as in the sense of the letter Joseph is treated of, it is said *with* him, but in the internal sense where the Lord is treated of it is *in* him. That the divine [being or principle] was in him, may be evident to every one within the church from this consideration, that he was conceived of Jehovah, on which account he so frequently calls him his father. The very esse of man, and hence the inmost principle of his life is from the Father, the clothing or exterior things are from the mother; therefore the Lord's esse, and hence the inmost principle of his life, was divine, because Jehovah himself, and the clothings or exterior things made the human [principle] which he took from the mother by nativity; this human [principle] was such as was capable of being tempted, for it was polluted with evil hereditary from the mother; but whereas the inmost principle was divine, it was able by it's own proper power to expel that evil which was hereditary from the mother, and this was done successively by temptations, and finally by the last which was that of the cross, on which occasion, he fully glorified his human [principle,] that is,

is, made it divine. Hence it may be manifest what is meant by the divine [being or principle] being in.

5042. "And inclined mercy to him"—that hereby is signified the divine love in singular things, appears from the signification of mercy, as being in the supreme sense the divine love, see n. 1735, 3063, 3071, 3120, 3875; the divine esse itself is love understood in the supreme sense, altogether incomprehensible to man; from that by truth all things exist and subsist, as well those which have life, as those which have not life. That divine love from the very esse through the inmost principle of life in the Lord flowed-in into singular the things which he acted from the human [principle] taken from the mother, and it directed to ends, and these ends to the ultimate end that mankind might be saved. And whereas the Lord from the very divine [principle] in himself saw his human [principle] as to it's quality, viz. that it was in evil from what was hereditary, therefore it is said that Jehovah inclined mercy to him, and thereby in the supreme sense is meant the divine love in singular things; for the divine mercy is nothing else but the divine love towards those who are set in miseries, n. 1049, 3063, 3875, that is, towards those who are in temptations, for these are in miseries, and are principally meant by the miserable in the word.

5043. "And gave his grace in the eyes of the prince of the 'house of the prison'"—that hereby is signified relief thence derived, appears from the signification of giving grace, as denoting relief, for to give grace in temptations is to comfort and relieve by hope; and from the signification of prince, as denoting a primary truth, of which we shall speak in the following paragraph; and from the signification of the house of the prison, as denoting the vastation of the false, consequently temptation, see above, n. 5038, 5039.

5044. "And the prince of the house of the prison gave"—that hereby is signified truth governing in a state of temptations, appears from the signification of prince, as denoting a primary truth, thus the governing truth of which we shall speak presently; and from the signification of the house of the prison, as denoting the vastation of the false, consequently temptation, concerning which see above, n. 5038, 5039, 5042. It may be expedient first to shew what is meant by truth governing in a state of temptations; with all who are in temptations, there flows-in truth from the Lord, which rules and governs the thoughts, and raises them up as often as they fall into doubts, and also into despairs. This governing truth is that truth and such truth as they have learnt from the word or from doctrine, and have them-
selves

selves confirmed with themselves; other truths indeed are also on such occasion recalled, but they do not govern their interiors; sometimes that truth which governs is not presented to view before the understanding, but lies hid in what is obscure, and still governs; for the divine of the Lord flows-in into it, and thereby keeps the interiors of the mind in it, wherefore when it comes into light, he who is in temptation receives consolation and is relieved. It is not that truth itself, but it is the affection of that truth, by which the Lord governs those who are in temptations; for the divine [principle] doth not flow-in except into those things which are of the affection; the truth which is implanted and rooted in man's interiors, is implanted and rooted by affection, and not at all without affection; the truth, which hath been implanted and inrooted by affection, remains, and is recalled by affection, and when such truth is thus recalled, it presents the affection conjoined to it, which affection is the reciprocal affection of man. Inasmuch as this is the case with man who is in temptation, therefore no one is admitted into any spiritual temptation, until he be in adult age, and hath thus imbued some truth whereby he can be governed; otherwise he sinks under the temptation, and in such case his latter state is worse than the first. From these considerations it may appear, what is meant by truth governing in a state of temptations, which is signified by the prince of the house of the prison. The reason why prince denotes primary truth is, because king in the internal sense signifies truth itself, n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4789, 4966; hence princes, inasmuch as they are of a king, signify the primaries of that truth; that princes have this signification, may be seen, n. 1482, 2089; but whereas in those numbers it was not shewn to be so from other passages in the word, it may be expedient here to adduce some passages in the way of proof, as in Isaiah, "A boy is born to us, a son is given to us, *upon whose shoulder shall be the principality.* The Prince of Peace, multiplying *principality* and peace, there shall be no end," ix. 5, 6, speaking of the Lord; principality on the shoulder denotes all divine truth in the heavens from himself, for the heavens are distinguished into principalities according to truths from good, whence also the angels are called principalities; peace is a state of blessedness in the heavens affecting good and truth from inmost principles, n. 3780, hence the Lord is called the Prince of Peace, and is said to multiply principality and peace, to which there is no end. Again, in the same prophet, "The *princes of* Zoan,

“*Zoan*, the wise, the counsellors of Pharaoh are foolish. How
 “say ye to Pharaoh, I am the son of the wise, *the son of the*
 “*kings of antiquity*; *the princes of Zoan* are infatuated, the
 “*princes of Noph* deceived; and they have seduced Egypt the
 “corner stone of the tribes,” xix. 11, 13, speaking of Egypt, by
 which is signified the scientific principle of the church, n. 4749,
 thus natural truth which is the ultimate of order, wherefore also
 Egypt is here called the corner stone of the tribes, for the tribes
 denote all things of truth in one complex, n. 3858, 3862, 3926,
 3939, 4060, but in this passage Egypt is the scientific principle
 which perverts the truths of the church, thus it denotes truths
 in the ultimate of order falsified, which are the princes of Zoan
 and the princes of Noph; the reason why he calls himself a son
 of the kings of antiquity is, because the scientifics in Egypt were
 from the truths of the ancient church, the truths themselves are
 signified by kings, as was shewn above, and the truths of the
 ancient church by the kings of antiquity. Again, in the same
 prophet, “Ashur thinks what is not right, and his heart medi-
 “tates what is not right, for his heart is to destroy, and to cut
 “off nations not a few, for he saith, *are not my princes kings*,”
 x. 7, 8; Ashur denotes reasoning concerning divine truths,
 whence come falsities, thus he denotes perverse reasoning, n.
 1186; truths thence falsified, or falses, which are made by rea-
 soning and appear as most real truths, are signified by his saying,
 are not my princes kings. That Ashur denotes reasoning, and
 his princes who are kings denote primary falses which are be-
 lieved to be the most real truths, cannot be seen and thence be-
 lieved, so long as the mind is kept in the historical sense of the
 letter, and still less if it be in a disposition to deny, that there is
 in the divine word somewhat more holy and more universal, than
 what appears in the letter, when nevertheless in the internal sense
 by Ashur nothing else is meant in the word than reason and
 reasoning, and by kings truths themselves, and by princes the
 primaries of truth; it is also unknown in heaven what Ashur is,
 and the angels likewise reject from themselves the idea of a king
 and a prince, and when they apperceive it with man, they trans-
 fer it to the Lord, and perceive that which proceeds from the
 Lord, and which is of the Lord in heaven, viz. the divine truth
 from his divine good. Again, in the same prophet, “Ashur
 “falls by the sword not of a man (*vir*,) and the sword not of a
 “man (*homo*) shall devour him, also his rock shall pass away
 “through dread, and *his princes* shall be in consternation at the
 “standard,” xxxi. 8, 9, speaking also of Egypt, which is the
 scientific principle of the church perverted; reasoning from
 scientifics

scientifics concerning divine truths, whence comes perversion and falsification, is Ashur; those truths perverted and falsified are princes; the sword, by which Ashur shall fall, is the false combating and vastating the truth, n. 2799, 4499. Again, in the same prophet, "The strength of Pharaoh shall be to you for shame, and trust in the shadow of Egypt for ignominy, when *his princes shall be in Zoan*," xxx, 3, 4; princes in Zoan denote truths falsified, thus falses, as above. Again, "The cormorant and the bittern shall possess it, and the owl and the raven shall dwell therein; he shall stretch over it the line of emptiness, and the plumb-lines of wasteness; the nobles thereof shall not be there, they shall call the kingdom, and *all the princes thereof shall be nothing*," xxxiv. 11, 12; the cormorant, the bittern, the owl, the raven, denote genera of the false, which exist when the divine truths that are in the word become of no account; the desolation and vastation of truth is signified by the line of emptiness and the plumb-lines of wasteness; and the falses, which to them are primary truths, are signified by princes. Again, in the same prophet, "I will render *profane the princes of holiness*, and I will give Jacob to the curse, and Israel to reproaches," xliii. 28; to render profane the princes of holiness denotes holy truths; the extirpation of the truth of the external and internal church is signified by giving Jacob to the curse and Israel to reproaches; that Jacob is the external church and Israel the internal, may be seen, n. 4286. And in Jeremiah, "There shall enter through the gates of this city *kings and princes* sitting upon the throne of David, riding in the chariot and upon horses, *themselves and their princes*," xvii. 25; he who understands the word in the historical sense in this passage, cannot know that any thing deeper and more holy is stored up therein, than that kings and princes should enter through the gates of the city in a chariot and on horses, and hence he collects that the duration of the kingdom is signified; but he who knows what is signified in the internal sense by city, what by kings, what by princes, what by the throne of David, and what by riding in a chariot and on horses, he sees deeper and more holy things therein, for the city or Jerusalem signifies the Lord's spiritual kingdom, n. 2117, 3654; kings divine truths, as was shewn above; princes the primaries of truth; the throne of David the Lord's heaven, n. 1888; riding in a chariot and on horses the intellectual spiritual principle of the church, n. 2760, 2761, 3217. Again, in the same prophet, "O sword against the Chaldeans, and against the inhabitants of Babel, and against the *princes thereof*, and against the wise ones

“ones thereof; O sword against the liars, O sword against the
 “horses thereof, and against the chariots thereof,” l. 35, 36, 37; sword denotes truth combating against the false, and the false combating against truth and vastating it, n. 2799, 4499; the Chaldeans denote those who profane truths, and the inhabitants of Babel those who profane good, n. 1182, 1183, 1295, 1304, 1307, 1308, 1321, 1322, 1326, 1327; princes denote falses, which to them are primary truths; horses denote the intellectual principle of the church; chariots the doctrinal principle thereof, whose vastation is signified by the sword against the horses and against the chariots. Again, “How doth the Lord cover the
 “daughter of Zion with a cloud in his anger! The Lord
 “hath swallowed up, he hath not spared all the habitations of
 “Jacob, he hath destroyed in his wrath the strong holds of the
 “daughter of Judah, he hath cast to the earth, he hath profaned
 “the kingdom and *the princes thereof*; the gates have sunk down
 “into the earth, and he hath broken the bars, *the king and the*
 “*princes*, are amongst the nations,” Lam. ii. 1, 2, 9; the daughter of Zion and of Judah denotes the celestial church, in the present case destroyed; kingdom denotes the truths of doctrine therein, n. 2547, 4691; king denotes the truth itself; princes the primaries thereof. Again, “Our skins as an oven are made
 “black because of the storms of famine, they have compressed
 “the women in Zion, the virgins in the cities of Judah, *the*
 “*princes are hanged up by their hand*,” Lam. v. 10, 11, 12; the princes hanged up by their hand denotes that truths were profaned; for hanging represented the damnation of profanation; and in consequence of such representation, it was also commanded, when the people committed whoredom after Baal-peor, and worshipped their gods, “that *the princes should be hanged*
 “*before the sun*,” Numb. xxv. 1, 2, 3, 4; for to commit whoredom after Baal-peor, and to worship their gods, was to profane worship. And in Ezechiel, “*The king shall mourn, and the*
 “*prince shall be clothed with stupor*, and the hands of the people of the earth shall be affrighted, from their way I will act
 “with them,” vii. 27; king in like manner denotes truth in general, and prince the primaries thereof. Again, “*The prince who*
 “*is in the midst of them shall be carried upon the shoulder*
 “*under darkness and shall go forth, they shall dig through the*
 “*wall to bring out thereby, he shall cover his faces, that his eye*
 “*shall not see the earth*,” xii. 12; that prince in this passage doth not mean prince, is very manifest, but that it denotes the truth of the church, concerning which, when it is said that it shall be carried on the shoulder under darkness, it was to signify that

that with all power it should be conveyed down amongst falses, for darkness denotes falses; covering the face denotes that truth should not at all be seen; by his eye not seeing the earth, is denoted that nothing of the church would be seen; that earth denotes the church, see n. 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535. And in Hosea, "Many days the sons of Israel shall sit, *without a king and without a prince*, and without sacrifice, and without a statue, and without ephod, and without teraphim," iii. 4. And in David, "The *king's daughter* is all glorious within, and her clothing is of the intwinings of gold, in needle-work she shall be brought to the *king*, instead of thy fathers shall be thy sons, *thou shalt set them for princes in all the earth*," Psalm xlv. 13, 14, 16; the king's daughter is the Lord's spiritual kingdom; it is called his spiritual kingdom from the Lord's divine truth, which is there described by a garment of the intwinings of gold and of needle-work; sons denote the truths of that kingdom which are from the Lord's divine [principle,] which should be princes, that is, primaries. By the prince, concerning whom and concerning whose possession in the New Jerusalem and in the new earth, so much is said in Ezechiel, chap. xlv. 3; chap. xlv. 7, 8, 17; chap. xlvi. 8, 10, 12, 16, 18; chap. xlviii. 21, is signified in general the truth which is from the Lord's divine [principle;] for by the New Jerusalem, and by the New Temple, and by the New Earth, is there meant the Lord's kingdom in the heavens and in the earths, which is there described by representatives, such as occur in other parts of the word.

5045. "Into the hand of Joseph all the bound who were in the house of the prison"—that hereby is signified from himself over all falses, viz. truth governing in a state of temptations, appears from the signification of giving into the hand of Joseph, as denoting into his power, for hand is power, n. 5008, thus that it was from himself, for what is effected from his power is effected from himself; by Joseph in the internal sense is meant the Lord, as hath been frequently shewn above; and from the signification of the bound in the house of the prison, as denoting falses, concerning which see above, n. 5037, 5038; thus by the prince of the house of the prison giving into the hand of Joseph all the bound in the house of the prison, is signified truth governing in a state of temptations from himself over all falses, that is, that the truth whereby he governed falses in a state of temptations was from himself. In this passage and in what follows to the end of this chapter, in the internal sense the Lord

is treated of, that he himself from his own proper power governed in a state of temptations, that is, overcame the hells which were in evils and falses, and which continually infused evils and falses into mankind. That the Lord by his own proper power overcame and subdued the hells, and thereby glorified or made divine the human [principle] in himself, may be seen, n. 1616, 1749, 1755, 1813, 1904, 1914, 1921, 1935, 2025, 2026, 2083, 2159, 2574, 2786, 2795, 3036, 3382, 4075, 4286, 5005; this is manifest from several passages in the word, as also from this in John, "I lay down my soul, that I may take it again, no one taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again," x. 17, 18. That the passion of the cross was the ultimate of temptations, by which he fully glorified the human [principle] in himself, that is, made it divine, is evident also from several passages in the word, as likewise in John, chap. xiii. 31, 32. Chap. xvii. 1, 5. Luke xxiv. 26.

5046. "And all that they did there, he was the doer"—that hereby is signified absolute power, may appear without explication; for the words involve that all things were from himself, thus that he was in the absolute power of doing and leaving undone.

5047. "The prince of the house of the prison saw not any thing in his hand"—that hereby is signified that he himself governed truth, appears from the signification of the prince of the house of the prison, as denoting truth governing in a state of temptations, see above, n. 5044; and from the signification of not seeing any thing in his hand, as denoting that it is from himself, thus from absolute power, as above, n. 5045, 5046.

5048. "Because that Jehovah was with with him"—that hereby is signified from the divine [principle] which was in himself, appears from what was said above, n. 5041.

5049. "And what he did Jehovah prospered"—that hereby is signified that the divine providence was from himself, appears from the signification of causing to prosper, as denoting providence, see n. 4972, 4975; that it is divine, is meant by Jehovah, and that it was from himself, by what he did. The reason why causing to prosper in the supreme sense is providence, is, because every thing prosperous, which appears in the ultimates of nature, is in it's origin from the divine providence of the Lord; that this is the case, and also that every thing, which is said to be of fortune, is from the same source, will be shewn elsewhere, by the divine mercy of the Lord, from what hath been experimented out of the spiritual world.

A CONTINUATION OF THE SUBJECT CONCERNING CORRESPONDENCE WITH THE GRAND MAN, IN THE PRESENT CASE CONCERNING THE CORRESPONDENCE OF THE LOINS AND OF THE MEMBERS OF GENERATION THEREWITH.

5050. *AT* the close of the preceding chapter, n. 4931 to 4953, it was shewn from experience, who in the grand man or heaven belong to the province of the hands, of the arms, and of the feet; we shall now proceed to shew what are the societies in heaven or the grand man, to which the loins correspond, and also the members adhering to the loins, which are called the members of generation. In general it is to be noted, that the loins, and the members adhering thereto, correspond to genuine conjugal love, consequently to those societies where such are; they who are in those societies are more celestial than others, and live in the delight of peace more than others.

5051. In a quiet dream I saw some trees planted in a wooden receptacle, of which one was tall, another lower, and two were small; the lower tree delighted me most; and meanwhile a very pleasant rest, such as I cannot express, affected my mind. Being raised out of my sleep, I discoursed with those who induced the dream; they were angelic spirits, see n. 1977, 1979, and they told me what was signified by what I had seen, viz. conjugal love, by the tall tree the husband, by the lower tree the wife, and by the two small ones the children; they said further, that the very pleasant rest, which affected my mind, was an indication of the pleasantness of peace which they enjoy in the other life, who have lived in genuine conjugal love. They added, that such are they who belong to the province of the thighs next above the knees, and that they, who are in a still more pleasant state, belong to the province of the loins. It was also shewn, that a communication intercedes through the feet with the soles and the heels; that there is a communication, is also manifest from that great nerve in the thigh, which emits it's branches not only through the loins to the members allotted to generation, which are the organs of conjugal love, but also through the feet to the soles and to the heels. It was also discovered on this occasion, what is meant in the word by the pan and nerve of the thigh which was put out of
joint

joint to Jacob when he wrestled with the angel, Gen. xxxii. 26, 32, 33, concerning which see n. 4280, 4281, 4314, 4315, 4316, 4317. There was seen by me afterwards a great dog, such as he who is called Cerberus by the most ancient writers, with his jaws horribly extended; it was told me, that such a dog signifies a guard, to prevent man passing over from celestial conjugal love to the love of adultery which is infernal; for conjugal love is celestial, when man with his conjugal partner, whom he most tenderly loves, and with his children, lives contented in the Lord; hence he partakes in the world of an interior principle of satisfaction, and in the other life of celestial joy; but when he passes from that love into the opposite, and the delight therein appears as it were celestial, and yet is infernal, in this case such a dog is presented as a security lest the opposite delights should communicate.

5052. It is the inmost heaven, through which the Lord insinuates conjugal love, the inhabitants thereof being in peace above all others; peace in the heavens is comparatively as the spring season in the world, which gives delight to all things; it is the celestial principle itself in it's origin. The angels who inhabit there are the wisest of all, and from innocence appear to others as infants; for they love infants much more than their parents and mothers do. They are present with infants in the womb, and by them the Lord takes care that infants be nourished and perfected; thus they preside over those who are with child.

5053. There are heavenly societies, to which correspond all and singulars the members and organs allotted to generation in each sex. Those societies are distinct from others, as also that province in man is perfectly distinct and separate from the rest. The reason why those societies are heavenly is, because conjugal love is the foundation love of all loves, n. 686, 2733, 2737, 2738; it excels the rest also in use, and consequently in delight; for marriages are the seminaries of the whole human race, and also the seminaries of the Lord's heavenly kingdom, for heaven is from the human race.

5054. They who have loved infants most tenderly, as such mothers, are in the province of the womb and of the organs round about, viz. in the province of the neck of the uterus and of the ovaries, and they who are there, are in the sweetest and most delicious life, and in heavenly joy above others.

5055. But what and of what quality those heavenly societies are, which belong to singular the organs of generation, it hath not been given to know, for they are of a more interior kind than to be comprehended by any one who is in an inferior sphere; they

they have also reference to the uses of those organs, which uses are hidden, and likewise removed from science, for a reason also which is of providence, lest such things, as are in themselves most heavenly, should suffer injury by filthy thoughts, which are those of lasciviousness, of whoredom, and adultery, which thoughts are excited with the generality of people on the bare mention only of those organs. Wherefore it is allowed to relate some things more remotely connected therewith, which have been seen by me.

5056. *A certain spirit from another earth was present with me; (concerning the spirits from other earths, by the divine mercy of the Lord we shall speak elsewhere;) he anxiously requested that I would intercede for him, that he might be admitted into heaven; he said that he did not know that he had done any evil, only that he had chided the inhabitants of that earth; (for there are chiders and chastisers of those who do not live aright, of whom also we shall speak, when we treat of the inhabitants of other earths;) he added, that after chiding he instructed them; he then discoursed as it were bifidly; he could also excite compassion; but I could make him no other reply, than that it was out of my power to help him, and that help could come only from the Lord, and if he was worthy, that he might entertain hope; instantly he was remitted amongst the well-disposed spirits from his own earth; but these said, that he could not continue in consort with them, because he was not of their temper and disposition. But whereas from intense desire he still was urgent to be let into heaven, he was sent into a society of well-disposed spirits of this earth; yet these also said, that he could not continue with them; he was likewise of a black colour in the light of heaven, but he himself said, that he was not of a black but of a murrhine colour [murrhini coloris.] I was told, that they are such in the beginning, who are afterwards received amongst those who constitute the province of the seminal vessels; for in those vessels is collected the semen with it's proper serum with which it is combined, and by combination is rendered meet, after it hath been remitted, to be resolved in the neck of the uterus, and thereby to be serviceable to conception; and there is in such a substance an endeavour and as it were desire of performing use, thus of putting off the serum with which it is clothed. Something similar to this also appeared to appertain to that spirit. He came yet to me, but in vile clothing, and said, that he burned with desire to come into heaven, and that now he apperceived that he was of a quality to be received; it was given to tell him, that possibly it was a proof that in a short time he would be received; he was then told by the angels to cast off his garment, which he did with such expedition*

tion from his desire, that scarce any thing could exceed it ; by which was represented the quality of the desires of those, who are in the province to which the seminal vessels correspond.

5057. There was seen by me a grinding [or pounding] vessel [vas trituratorium,] and there stood by it a certain man with an iron instrument, who from fantasy seemed to himself to grind [or pound] men in that vessel, torturing them in direful manners ; this the man did with great delight ; the delight itself was communicated, that I might know what it's quality and quantity was to persons of such a character ; it was an infernal delight. I was told by the angels, that such was the ruling delight with the posterity of Jacob, and that they perceived nothing more delightful than to treat the nations with cruelty, to expose them when slain to be devoured by wild beasts and birds, to cut them alive with saws and axes, to send them through the furnace of brick, 2 Sam. xii. 31, and to throw and dash their children to the ground ; such things were in no wise commanded, nor in any wise permitted except to such, the nerve of whose thigh was out of joint, n. 5051. The habitation of such is under the right heel, where the adulterers are who are also cruel. It is therefore surprising that any one should at all believe, that that nation was chosen in preference to others ; hence also it comes to pass, that several confirm themselves in this, that the life is of no account, but that election is every thing, and that consequently reception into heaven is of mercy alone, without any regard to the life ; when yet every one from sound reason is enabled to see, that to think so is to think against the divine [being or principle,] for the divine [being or principle] is mercy itself, wherefore if heaven was of mere mercy, without regard to the life, all would be received whatsoever might be their numbers ; to push down any one into hell, when yet he might be received into heaven, would be unmercifulness and not mercy, and to choose one in preference to another would be injustice and not justice. Wherefore they who have believed and have confirmed themselves in this, that some are chosen, and the rest not chosen, and that admission into heaven is merely out of mercy, without any regard to the life, are told, as I have also occasionally heard and seen, that heaven is in no case denied by the Lord to any one, and if they desire it, they may know it from experience ; wherefore they are elevated into some society of heaven, inhabited by those who have spent the life in the affection of good or in charity ; but when they come thither, inasmuch as they are evil, they begin to be tormented and inwardly tortured, because their life is contrary, and when the heavenly light appears, they appear in that light as devils, almost without

without the human form, some with the face retracted, some as grates of teeth, some as monsters in other shapes, thus they abhor themselves, and cast themselves down headlong into hell, and the deeper they descend, so much the better for them.

5058. There was also a certain one, who in the world had been reputed amongst the more worthy, and who at that time was known to me, but not as to his internal quality; nevertheless in the other life, after some revolutions of the state of his life, he was manifested to be deceitful. He, when for some time he had been amongst the deceitful in the other life, and had there suffered hard things, was willing to be separated from them; I heard him saying on this occasion, that he was willing to come into heaven; he also had believed that reception was only out of mercy; but he was told, that if he came thither, he could not tarry there, and that he would there be tormented like those, who in the world are in the agony of death; nevertheless he was still urgent, and was also admitted into a society consisting of the simply good, who are in front above the head; but when he came thither, he began to act according to his life by craft and deceit; hence within the space of an hour, the good there, who were simple, began to lament, that he took away from them the perception of good and of truth, and consequently their delight, by destroying thereby their state; at that instant somewhat of light from the interior heaven was admitted, in which he appeared there as a devil, and the upper part of his nose shamefully furrowed-in as with a shameful wound; and he began also to be inwardly tortured, which when he was sensible of, he cast himself thence into hell. Hence it is manifest, that there is not election and reception out of mercy, but that it is the life which makes heaven; nevertheless all things of the life of good and of the faith of truth are out of mercy given to those in the world who receive mercy, and to them there is reception out of mercy, and they are they who are called the elect, n. 3755, 3900.

5059. They who have lived in what is contrary to conjugal love, viz. in adulteries, when they have approached to me, have infused a pain in the loins, grievous according to the life of adulteries which they have lived; from which influx also it was manifest, that the loins corresponded to conjugal love. Their hell also is under the hinder part of the loins, beneath the buttocks, where they dwell in filth and excrement; these things likewise are to them alluring, for they correspond to such pleasures in the spiritual world. But more will be said of these, when, by the divine mercy of the Lord, we come to speak of the hells in general and specifically.

5060. *Who they are that correspond to the testicles, was made manifest to me in like manner from those, who are in what is contrary to conjugal love, and strike pain into the testicles; for societies, when they operate, act into those parts and into those members of the body, to which they correspond, the heavenly societies by a gentle, sweet, delightful influx thereinto, the infernal, who are in what is contrary, by a severe and painful influx; but their influx is not perceived, except by those who have the interiors open, and to whom perceptible communication hath been thereby given with the spiritual world. They who are in principles contrary to conjugal love, and strike pain into the testicles, are they who ensnare by love, by friendship, and by offices; such, when they have come to me, were desirous to speak with me in secret, being exceedingly fearful lest any one should be present; for this was their character in the life of the body, and of consequence such is their character in the other life; for every one's peculiar life follows him after death. There arose from the region about gehenna as it were somewhat aerial and inconspicuous, which was a company of such spirits; but there appeared afterwards to me only as it were one, although there were several, and to him were interposed bandages, which yet he seemed to himself to remove, whereby was signified that they were desirous to remove obstacles, for in such a manner the thoughts and contrivances of the mind appear representatively in the world of spirits, and when they appear, it is instantly apperceived what they signify. Afterwards it seemed as if there came forth from his body a diminutive spirit of the colour of snow, by which was represented their thought and intention, that they were desirous to put on a state of innocence, that no one might suspect any thing of the kind concerning them. When he came to me, he let himself down towards the loins, and seemed as it were to bend himself about each, by which was represented that they were desirous to present themselves in chaste conjugal love; afterwards about the feet by spiral flexures, by which was represented that they were desirous to insinuate themselves by such things as in nature are delightful. At length that diminutive one became almost inconspicuous, by which was represented that they were desirous to lie altogether concealed. I was told by the angels, that such insinuation is customary with those, who have ensnaring purposes in conjugal love, viz. who in the world have insinuated themselves to the end that they might commit adultery with wives, by speaking chastely and sanely concerning conjugal love, by soothing the infants with tenderness, by commending the husband in every way, so as to be believed friendly, chaste, and innocent, when yet they are deceitful adulterers. What therefore*

therefore their quality is, was further shewn me; for when all this had passed, the above diminutive one of the colour of snow became conspicuous, and appeared dusky and very black, and moreover very deformed; and he was cast out into his hell, which was also at a considerable depth beneath the middle part of the loins; there they drag on existence in the filthiest excrements; and they are also there amongst the robbers who have relation to the common involuntary sense, concerning whom see n. 4327. I also afterwards entered into discourse with such, and they were surprised that any one should make conscience of adultery, viz. that from a principle of conscience he should refuse to lie with another's wife when it is allowed; and when I spake with them concerning conscience, they denied that any one hath conscience. I was told, that such for the most part are from the Christian orb, and seldom any from other parts.

5061. In the place of a corollary, it is allowed to add this memorandum. There were some spirits who lay concealed a long time shut up in a peculiar hell, from which they could not break out; I wondered for some time who they were; on a certain evening they were let out, and on this occasion there was heard from them a noise of murmurs tumultuous enough, which continued a long time; and when opportunity was given, I heard from them some abusive language against myself, and perceived an attempt that they were desirous to ascend and destroy me; I inquired from the angels the reason; they said that those spirits hated me in their life time, although I had never done them the slightest injury; and I was instructed that such, when they only perceive the sphere of the person whom they have hated, breathe his destruction; but they were remitted into their own hell. Hence it may appear evident, that they, who have indulged in mutual hatred towards each other in the world, meet together in the other life, and are intent upon doing much mischief to each other, as hath been also given me to know by other examples on several occasions; for hatred is opposite to love and charity, and is an aversion and as it were a spiritual antipathy; wherefore in the other life at the very instant that they perceive the sphere of the person against whom they have indulged hatred, they become as it were mad. Hence it is manifest what is involved in what the Lord said in Matt. chap. v. verses 22, 23, 24, 25, 26.

5062. The subject concerning correspondence with the grand man will be continued at the close of the following chapter.

GENESIS.

CHAPTER THE FORTIETH.

5063. **B**EFORE the preceding chapter xxxix. was explained what the Lord spake concerning the judgment upon the good and the evil, in Matthew, chap. xxv. verses 34, 35, 36. We come now to what follows in these words, "*Then shall the just answer him, saying, Lord, when saw we thee hungry and fed thee, or thirsty and gave thee drink, when saw we thee a sojourner and gathered thee, or naked and clothed thee, when saw we thee sick, or in prison, and came to thee? But the King answering shall say to them, verily I say unto you, so much as ye have done to one of the least of these my brethren, ye have done to me. Then shall he say also to those on the left hand, depart from me ye cursed into everlasting fire, prepared for the devil and his angels; for I was hungry and ye did not give to me to eat, I was thirsty and ye did not give to me to drink, I was a sojourner and ye did not gather me, naked and ye did not clothe me, sick and in prison and ye did not visit me; then shall they also answer him, saying, Lord, when saw we thee hungry, or thirsty, or a sojourner, or naked, or sick, or in prison, and did not minister to thee? Then shall he answer them, saying, verily I say unto you, as much as ye have not done to one of these least, neither have ye done to me. And these shall go away into everlasting punishment, but the just into life eternal,*" verse 37 to 46.

5064. In what was premised to the preceding chapter, n. 4954 to 4959, was explained what is signified in the internal sense

sense by giving to the hungry to eat, to the thirsty to drink, by gathering the sojourner, by clothing the naked, by visiting the sick and him that is in prison, viz. that it is the essence of charity which is involved, and is so described; by the hungry, the thirsty, and the sojourner, the affection of good and of truth, and by the naked, the sick, and in prison, self-acknowledgment, see n. 4956, 4958.

5065. Inasmuch as the same things are three times repeated in what has been quoted, and have been before explained, as was said, there is no need to expound singly, or as to each word, what these expressions signify in the internal sense; it shall only be here shewn what is signified by the answer made both by those on the right hand, and those on the left, viz. that they did not see him hungry, thirsty, a sojourner, naked, sick, and in prison; and afterwards what is signified by the king, also what by the just and by eternal life, and what by the cursed and by eternal fire.

5066. The answer made by those on the right hand, "Lord, when saw we thee hungry and fed thee, or thirsty and gave thee drink, when saw we thee a sojourner and gathered thee, or naked and clothed thee, when saw we thee sick or in prison and came to thee," signifies, that if they had seen the Lord himself, every one of them would have done those offices, yet not from love towards him, but from fear because he was to be the judge of the universe, neither for the sake of him, but for the sake of themselves, thus not from an interior principle or the heart, but from an exterior principle and in gesture; the case herein is like that of a person who sees a king, whose favour he is willing to merit, that he may become great or rich, and on this account he behaves himself with submission towards him. The case is similar with those who are in holy external worship, in which as it were they see the Lord, and submit themselves to him, believing thus that they shall receive eternal life, and yet they have no charity, nor do good to any one except for the sake of themselves, thus only to themselves; these are like those persons, who pay court to their king in an external form with much veneration, and yet deride his commands, because in heart they disregard him. These and similar things are what are signified by what was answered by those on the right hand; and whereas the evil also do like things in the external form, therefore they on the left returned nearly the same answer.

5067. Inasmuch therefore as the Lord is not concerned about external things but about internal, and man testifies internal

nal things not by worship only, but by charity and it's exercises, on this account the Lord answered, "Verily I say unto you, so much as ye have done to one of the least of these my brethren, ye have done to me." They who are named brethren are they, who are in the good of charity and of life, for the Lord is with them, because they are in essential good; and these are they who are properly understood by neighbour; in these also the Lord doth not manifest himself, for they are respectively vile, but the man manifests himself before the Lord, that he worships him from an interior principle.

5068. The reason why the Lord calls himself king in these words, (as where he saith, "When the Son of Man shall come in his glory, then shall he sit upon the throne of his glory" and again, "Then shall the King say to them,") is, because the Lord's regal principle is the divine truth, from which and according to which judgment is effected. But from and according to that principle, the good are judged in one way and the evil in another; the good, inasmuch as they have received divine truth, are judged from good, thus from mercy; the evil, inasmuch as they have not received the divine truth, are judged from truth, thus not from mercy, for this they have rejected, and hence reject also in the other life. To receive the divine truth is not only to have faith, but also to act faith, that is, to cause the things of doctrine to become things of the life. Hence it is that the Lord calls himself king. That the Lord's regal (or royal) principle is the divine truth, see n. 1728, 2015, 3009, 3670, 4581, 4966.

5069. They on the right hand being called just, as where it is said, "The *just* shall answer him, saying, &c. and the *just* shall go into life eternal," signifies that they are in the Lord's justice; all, who are in the good of charity, are called the just, not that they are just from themselves, but from the Lord, whose justice is appropriated to them. They who believe themselves just from themselves, or so justified that they have no longer any thing of evil, are not amongst the just but amongst the unjust, for they attribute to themselves what is good, and also place merit in good, and such cannot in any wise adore the Lord from true humiliation. Wherefore they who in the word are called just and holy, are they who know and acknowledge that all good is from the Lord, and all evil from themselves, that is, in the power of themselves from hell.

5070. The eternal life, which the just have, is the life from good; good hath life in itself, because it is from the Lord, who is life itself; in the life which is from the Lord, there is wisdom and

and intelligence, for to receive good from the Lord, and thence to will good, is wisdom, and to receive truth from the Lord, and thence to believe truth, is intelligence, and they who have this wisdom and intelligence, have life, and whereas happiness is adjoined to such life, eternal happiness is what is also signified by life. The contrary is the case with those who are in evil; these appear indeed, especially to themselves, as if they had life, but it is such a life as in the word is called death, and also is spiritual death, for they have no relish for any thing of good, neither do they understand any thing of truth; this may be manifest to every considerate person, for since there is life in good and in the truth thence derived, there cannot be life in evil and in the false derived from evil, for these latter are contrary principles and extinguish life, wherefore these have no other life than such as the insane have.

5071. They who are on the left hand are called cursed, and their punishment eternal fire, as it is written, "Then shall he say to them who are on the left hand, depart from me ye *cursed* into *eternal fire* prepared for the devil and his angels;" and again, "These shall go away into eternal *punishment*;" the reason is, because they averted themselves from good and truth, and turned to evil and the false; curse in the internal sense of the word signifies aversion, see n. 245, 379, 1423, 3530, 3584. The eternal fire, into which they were to depart, is not elementary fire, neither is it torment of conscience, but it is the concupiscence of evil; for the concupiscencies appertaining to man are the spiritual fires which consume him in the life of the body, and in the other life torment him; from those fires the infernals torture each other in direful ways. That eternal fire is not elementary fire, may be very manifest; the reason why it is not torment of conscience is, because all who are in evil have no conscience, and they who had none in the life of the body, cannot have any in the other life; but the reason why it is concupiscence is, because all the fiery vital principle is from the loves appertaining to man, the fiery celestial principle from the love of good and truth, and the fiery infernal principle from the love of self and the love of the world. That all fire or heat inwardly in man is from these sources, may be known to any one who attends thereto. From this ground also it is, that love is called spiritual heat, and that by fire and heat in the word nothing else is signified, n. 934, 1297, 1527, 1528, 1861, 2446, 4906. The fiery vital principle with the evil is also such, that when they are in the vehemence of concupiscencies, they are also in a sort of fire, from which they are in the ardour and fury of tormenting others;

others; but the fiery vital principle with the good is such, that when they are in a superior degree of affection, they are also in a sort of fire as it were, but from that fire they are in the love and zeal of doing good to others.

CHAPTER XL.

1. **AND** it came to pass after these words, they sinned, the butler of the king of Egypt and the baker to their lord the king of Egypt.

2. And Pharaoh was angry over his two ministers his stewards, over the prince of the butlers, and over the prince of the bakers.

3. And he gave them into the custody of the house of the prince of the guards at the house of the prison, the place where Joseph was bound.

4. And the prince of the guards set Joseph over them, and ministered to them, and they were for days in custody.

5. And they dreamed a dream they two, each his dream, in one night, each according to the interpretation of his dream, the butler and the baker, who were the king of Egypt's, who were bound in the house of the prison.

6. And Joseph came to them in the morning, and saw them, and lo they were disturbed.

7. And he asked the ministers the stewards of Pharaoh, who were with him in the custody of the house of his Lord, saying, wherefore are your faces evil to-day.

8. And they said to him, we have dreamed a dream, and there is no interpreter to it; and Joseph said to them, are not interpretations for God, tell me I pray.

9. And the prince of the butlers told his dream to Joseph, and said to him, in my dream, and lo a vine before me.

10. And in the vine three shoots, and it as it were budded, the flower thereof ascended, and the clusters thereof ripened (into) grapes.

11. And the cup of Pharaoh was in my hand, and I took the grapes, and squeezed them for the cup of Pharaoh, and I gave the cup upon the palm of Pharaoh's hand.

12. And Joseph said to him, this is the interpretation thereof; the three shoots they are three days.

13. In yet three days Pharaoh shall lift thy head, and shall bring thee back upon thy station, and thou shalt give Pharaoh's cup into his hand according to the former manner, in which thou hast been his butler.

14. But remember me with thyself, when it is well to thee, and do mercy I pray with me, and cause me to be remembered to Pharaoh, and bring me forth out of this house.

15. Because in taking away by theft I have been taken from the land of the Hebrews, and also here I have not done any thing that they should put me in the pit.

16. And the prince of the bakers saw that he interpreted good, and he said to Joseph, I also was in my dream, and lo three baskets perforated* were upon my head.

17. And in the highest basket there was of all Pharaoh's meat, the work of the baker, and the fowls did eat them out of the basket from above my head.

18. And Joseph answered, and said, this is the interpretation thereof, the three baskets they are three days.

19. In yet three days Pharaoh shall lift up thy head from upon thee, and shall hang thee upon wood, and the fowls shall eat thy flesh from upon thee.

20. And it came to pass on the third day, the day of Pharaoh's birth, that he made a feast for all his servants, and lifted up the head of the prince of the butlers, and the head of the prince of the bakers, in the midst of his servants.

21. And he brought back the prince of the butlers upon his butlership, and he gave the cup upon the palm of Pharaoh's hand.

22. And he hanged the prince of the bakers, as Joseph interpreted to them.

23. And the prince of the butlers remembered not Joseph, and forgot him.

* The expression here rendered *perforated* [bored through] is in the original Hebrew *לָבֵן*, which may be rendered either *white*, as in our common English version of the Bible, or *fine flour*, as Mr. Parkhurst and others have rendered it, or *perforated*, according to the interpretation given by our author. The edifying idea suggested by this latter rendering, according to the internal sense, will fully justify the author in it's application of it.

THE CONTENTS.

5072. **I**N the internal sense in this chapter the subject is continued concerning a state of temptations, whereby corporeal things might be reduced into correspondence; corporeal things properly so called are things sensual, which are of a twofold sort, some being subordinate to the intellectual part, and some to the will-part; those which are subordinate to the intellectual part are represented by the butler of the king of Egypt, and those which are subordinate to the will-part are represented by the baker; that the former things as to time were retained, but the latter rejected, is represented by the butler returning to his station, and the baker being hanged. The rest will be manifest from the series in the internal sense.

 THE INTERNAL SENSE.

5073. Verses 1, 2, 3, 4. *AND it came to pass after these words, they sinned, the butler of the king of Egypt, and the baker, to their Lord the king of Egypt. And Pharaoh was angry over his two ministers his stewards, over the prince of the butlers, and over the prince of the bakers, and he gave them into the custody of the house of the prince of the guards, to the house of the prison the place were Joseph was bound. And the prince of the guards set Joseph over them, and ministered to them, and they were for days in custody. And it came to pass,* signifies a new state, and the things which follow: after these words, signifies after those things which precede: they sinned, signifies inverted order: the butler of the king of Egypt, signifies appertaining to those things in the body which are subject to the intellectual part: and the baker, signifies appertaining to those things in the body which are subject to the will-part: to their Lord the king of Egypt, signifies that they were contrary to the new state of the natural man: and Pharaoh was angry, signifies that the new natural man averted himself: over his two ministers his stewards, signifies from the sensual things of the body of each kind;

kind: over the prince of the butlers, and over the prince of the bakers, signifies in general from the sensual things subordinate to the intellectual part and to the will-part: and gave them into custody, signifies rejection: of the house of the prince of the guards, signifies from those things which are primary to interpretation: to the house of the prison, signifies amongst falses: the place where Joseph was bound, signifies the state of the celestial of the natural principle now as to those (falses:) and the prince of the guards set Joseph over them, signifies that the celestial of the natural principle taught them from things primary to interpretation: and ministered to them, signifies that he instructed: and they were for days in custody, signifies that they were a long time in a state of rejection.

5074. "And it came to pass"—that hereby is signified a new state and the things which follow, appears from this consideration, that coming to pass and being done in the word involves a new state, see n. 4979, 4999; and that in the original tongue it is in the place of distinction between the serieses of the things which go before and which follow, n. 4987, hence also it signifies the things which follow.

5075. "After these words"—that hereby is signified after those things which precede, appears from the signification of words in the original tongue, as denoting also things; in the present case, after these words denotes after those things, thus after those which precede. The reason why words in the original tongue signify also things, is, because words in the internal sense signify the truths of doctrine, on which account all divine truth in general is called the word, and the Lord himself, from whom comes all divine truth, in the supreme sense is the word, n. 1288; and whereas nothing, which exists in the universe, is any thing, that is, is a thing, unless it is from divine good by divine truth, therefore words in the Hebrew tongue denote also things. That nothing in the universe is any thing, that is, is a thing, unless it be from divine good by divine truth, that is, by the word, is evident in John, "In the beginning was *the word*, "and *the word was with God*, and God was *the word*; all things "were made by him, and without him was not any thing made "which was made," i. 1, 3. The interior significatives of expressions for the most part derive their origin from the interior man, who is with spirits and angels; for every man, as to his spirit, or as to that very man which lives after the decease of the body, is with spirits and angels in society, although the external man is altogether ignorant of this circumstance; and inasmuch as he is in society with them, he is also with them in the
universal

universal language, thus in the origins of expressions ; hence it is, that several expressions have in-given significations, which in the external form appear not so congruous, and yet in the internal form are congruous, as in the present instance, that words signify things ; the case is similar in very many other instances, as in that of the understanding being called internal sight, and light being attributed to it, and in that of observation and obedience being called bearing and hearkening, the apperception of a thing being called smelling, and so forth.

5076. "Sinned"—that hereby is signified inverted order, appears from the signification of sinning, as denoting to act contrary to divine order ; whatsoever is contrary thereto is sin ; divine order itself is divine truth from divine good ; in that order are all they who are in truth from good, that is, who are in faith from charity, for truth is of faith, and good is of charity ; but they are contrary to that order, who are not in truth from good, consequently who are in truth from evil, or in the false from evil ; by sin nothing else is signified. In the present case, by their sinning, viz. the butler and the baker, is signified, that external sensual things were in an inverted order in respect to interior things, so that they did not accord together or did not correspond.

5077. "The butler of the king of Egypt"—that hereby is signified appertaining to those things in the body which are subject to the intellectual part, appears from the signification of butler, as denoting the external sensual principle, or the sensual principle of the body, which is subordinate or subject to the intellectual part of the internal man, of which signification we shall speak presently ; and from the signification of the king of Egypt, as denoting the natural man, concerning which see below, n. 5079. Whereas the subject treated of in what follows is concerning the butler and the baker, and by them are signified external sensual things which are of the body, it may be expedient first to say somewhat concerning these sensual things. It is a known thing that the external senses, or those of the body, are five, viz. seeing, hearing, smelling, the taste, and the touch, and also that these constitute all the vitality of the body, for without those senses the body hath nothing at all of life, wherefore also when it is deprived of them, it dies and becomes a carcase ; the very corporeal principle of man therefore is nothing else but a receptacle of sensations, consequently of the life derived from them ; the sensitive [principle] is the principal, and the corporeal is the instrumental ; the instrumental, without it's principal to which it is adapted, cannot even be called the corporeal principle

ciple such as man carries about him during his life in the world, but the instrumental together with the principal, when they act in unity [may be so called;] this therefore is the corporeal principle. All the external sensual things of man have relation to his internal sensual things, for they are given to man and placed in the body, that they may serve the internal man whilst he is in the world, and be subject to the sensual things thereof; wherefore when man's external sensual things begin to rule over his internal sensual things, it is all over with man; for in this case, the internal sensual things are considered no otherwise than as servants, to serve for confirming those things which the external sensual things with authority command; when the external sensual things are in this state, they are then in the inverted order, spoken of just above, n. 5076. The external sensual things of man have relation, as was said, to internal things, in general to the intellectual principle, and to the will-principle; wherefore there are external sensual things which are subject or subordinate to the intellectual part of man, and there are which are subject to the will-part; the sensual, [or sense,] which is subject to the intellectual part, is especially the sense of seeing, that which is subject to the intellectual part and next to the will-part, is the sense of hearing, that which is subject to both together is the smell, and still more the taste, but that which is subject to the will-part is the touch. That the external sensual things are subject to those parts, might be abundantly shewn, and also how they are subject; but it would be too prolix here to extend the explication to those points; it may be in some measure known from what hath been shewn concerning the correspondence of those senses at the close of the preceding chapters. It is further to be noted, that all truths, which are said to be of faith, appertain to the intellectual part, and that all goods, which are of love and charity, appertain to the will-part; consequently it is of the intellectual part to believe, to acknowledge, to know and to see truth and also good, but it is of the will-part to be affected therewith and to love it, and what man is affected with, and what he loves, is good; but how the intellectual principle flows into the will-principle, when truth passes into good, and how the will-principle flows into the intellectual, when the former acts, are points of still deeper investigation, of which, by the divine mercy of the Lord, more will be said in what follows. The reason why butler denotes the sensual principle which is subject or subordinate to the intellectual part of the internal man, is, because every thing which serves for drinking, or which is drunk, as wine, milk, water, hath relation to truth,

truth, which is of the intellectual part, thus it hath relation to the intellectual part, and whereas the external sensual principle, or that of the body, is what sub-ministers, therefore by butler is signified that sub-ministering sensual principle, or that which sub-ministers of things sensual; that to give to drink and to drink in general is predicated of the truths which are of the intellectual part, may be seen, n. 3069, 3071, 3168, 3772, 4017, 4018; that specifically also it is predicated of truth which is from good, or of faith which is from charity, n. 1071, 1798; and that water is truth n. 680, 2702, 3058, 3424, 4976; from these considerations now it may be manifest what is signified by butler.

5078. "And the baker"—that hereby is signified appertaining to those things in the body which are subject to the will-part, appears from the signification of baker, as denoting the external sensual principle, or that of the body, which is subordinate or subject to the will-part of the internal man; the reason why baker hath this signification is, because every thing which serves for food, or which is eaten, as bread, meat in general, and all the work of the baker, is predicated of good, and thereby hath relation to the will-part; for all good is of that part, as all truth is of the intellectual part, agreeable to what was said just above, n. 5077. That bread denotes the celestial principle or good, may be seen, n. 1798, 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976. The reason why here, and in what follows of this chapter, the external sensual things of each kind are treated of in the internal sense is, because in the foregoing chapter the Lord was treated of, how he glorified or made divine the interior things of his natural principle, in the present chapter therefore the Lord is treated of, how he glorified or made divine the exterior things of his natural principle; the exterior things of the natural principle are what are properly called corporeal things, or the sensual things of each kind together with the recipients, for these latter with the former constitute that which is called the body, see above, n. 5077. The Lord made the very corporeal principle in himself divine, as well the sensual things thereof as the recipients, wherefore also he rose again from the sepulchre with his body, and likewise after his resurrection said to the disciples, "See my hands and my feet, that it is I myself, handle me and see; for a spirit hath not flesh and bones as ye see me have," Luke xxiv. 39. It is the belief of the generality at this day of those who are of the church, that every one is to rise again at the last day and on this occasion with the body; which opinion is so universal, that scarce any one from doctrine believes

believes otherwise ; but this opinion hath prevailed on this account, because the natural man supposes that it is the body alone which lives, wherefore unless he believed that the body was again to receive life, he would altogether deny a resurrection : the case however is this, man rises again immediately after death, and then appears to himself in the body altogether as in the world, with such a face, with such members, arms, hands, feet, breast, belly, loins ; yea also when he sees himself and touches himself, he saith that he is a man as in the world ; nevertheless it is not his external principle, which he carried about in the world, that he sees and touches, but it is the internal principle, which constitutes that very human principle which lives, and which had an external principle about it or out of singular the things belonging to itself ; whereby it could be in the world, and act suitably to it's situation there in the performance of it's functions ; the earthly corporeal principle is no longer of any use to it, it being in another world where are other functions, and other powers and abilities, to which it's body, such as it hath there, is adapted ; this body it sees with it's eyes, not those which it had in the world, but those which it hath there, which are the eyes of it's internal man, and by virtue of which through the eyes of the body it had heretofore seen worldly and terrestrial things ; it also feels it with the touch, not with the hands or sense of touching which it enjoyed in the world, but with the hands and sense of touching which it there enjoys, which is that from which it's sense of touching in the world existed ; every sense also is there more exquisite and more perfect, because it is the sense of the internal principle of man set loose from the external, for the internal principle is in a more perfect state, inasmuch as it gives to the external the power of sensation, but when it acts into the external, as in the world, in this case the sensation is rendered dull and obscure ; moreover it is the internal principle which is sensible of the internal, and the external principle which is sensible of external ; hence it is that men after death see each other, and are in society together according to the interiors ; for my conviction of the certainty of all this, it hath also been given me to touch spirits themselves, and to discourse frequently with them on this subject, see n. 322, 1630, 4622. Men after death, who are then called spirits, and they who have lived in good, angels, are greatly surprised that the man of the church should believe, that he is not to see eternal life until he will be again clothed with the dust which had been rejected, when yet the man of the church knows that he riseth again after death ; for who doth not say, when a man

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dies, that his soul or spirit afterwards is in heaven or in hell; and who doth not say of their own infants who are dead, that they are in heaven; and who doth not comfort a sick person, or also one condemned to death, by the assurance that he shall shortly come into another life; and whatever prepared person in the agony of death doth not entertain this faith; yea also, from the influence of that belief, many claim to themselves the power of delivering others from places of damnation, and of introducing them into heaven, and of making masses for them. Who doth not know what the Lord said to the thief, "to-day shalt thou be with me in paradise," Luke xxiii. 43; and what he said concerning the rich man and Lazarus, that "the former was translated into hell, but the latter by angels in heaven," Luke xvi. 22, 23; and who is not acquainted with what the Lord taught concerning the resurrection, that "he is not the God of the dead, but of the living," Luke xx. 38; man is acquainted with these things, and also he so thinks and so speaks, when he thinks and speaks from the spirit, but when from doctrinals, he saith quite another thing, viz. that he is not to rise again till the last day; when yet it is the last day to every one when he dies, and likewise then is his judgment, as several also speak. What is meant by being encompassed with skin, and from the flesh seeing God, Job xix. 25, 26, may be seen, n. 3540 at the end. These things are said to the intent it may be known, that no man rises again in the body with which he was clothed in the world, but that the Lord so arose, and this because he glorified or made divine his body, whilst he was in the world.

5079. "To their Lord the king of Egypt"—that hereby is signified that they were contrary to the new state of the natural man, viz. the external sensual things, or those of the body, which are signified by the butler and the baker, appears from the signification of the king of Egypt, as denoting the scientific principle in general, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966; for the like is signified by the king of Egypt, as by Egypt, the king being the head of the nation, and so in other passages where mention is made of the king of any nation, see n. 4789: inasmuch as it is the scientific principle in general which is signified by the king of Egypt, it is also the natural man, for all the scientific principle is the truth of the natural man, n. 4967, the good of the natural man is signified by Lord, n. 4973. The reason why a new state thereof is signified is, because the subject treated of in the preceding chapter was concerning the interiors of the natural principle, that they were made new, in the supreme sense in which the Lord is treated of, that

that they were glorified, but the subject now treated of is concerning the exteriors of the natural principle, which were to be reduced to concordance or correspondence with the interiors; those interiors of the natural man which were new, or what is the same thing, the new state of that natural man, is what is signified by the lord the king of Egypt, and the exteriors which were not reduced into order, and hence were contrary to order, are what are signified by the butler and the baker. There are interiors and there are exteriors of the natural principle; the interiors of the natural principle are the scientifics and the affections thereof, but the exteriors are the sensual things of each kind, spoken of above, n. 5077; these latter, viz. the exteriors of the natural principle, man leaves when he dies, but the former, viz. the interiors of the natural principle, he carries along with him into the other life, where they serve as a plane for things spiritual and celestial; for man, when he dies, loses nothing except bones and flesh; he hath along with him the memory of all things which he had done, had spoken, and had thought, and he hath along with him all the natural affections and lusts, thus all the interior things of the natural principle; the exterior things thereof he hath no need of, for he doth not see what is in the world, neither doth he hear what is in the world, neither doth he smell, taste, and touch what is in the world, but what things are in the other life; which things indeed for the most part appear like to those which are in the world, but still they are not like, for they have in them a living principle, which is not the case with those that are properly of the natural world; for all and singular things in the other life exist and subsist from the sun, which is the Lord, whence they have in them a living principle; whereas all and singular things, which are in the natural world, exist and subsist from the sun, which is elementary fire, consequently they have not in them a living principle; the living principle which appears in these latter things, is from no other source than from the spiritual world, that is, through the spiritual world from the Lord.

5080. "And Pharaoh was enraged"—that hereby is signified that the new natural man averted itself, appears from the representation of Pharaoh or the king of Egypt, as denoting the new naturalman, or the new state of the natural man, see just above, n. 5079; and from the signification of being enraged or being angry, as denoting to avert himself, see n. 5034, in the present case therefore denoting that the interior natural principle, which was made new, averted itself from the exterior natural or corporeal sensual principle, because this latter did not correspond with the former.

5081. "Upon his two ministers his stewards"—that hereby is signified from the sensual things of the body of each kind, viz. that it averted itself, appears from the signification of the ministers the stewards, who in this case are the butler and the baker, as denoting the sensual things of each kind, see above, n. 5077, 5078; the sensual things which are of the body, viz. the seeing, the hearing, the smelling, the taste, and the touch, are also ministers as stewards in respect to the interior man, who is the lord the king, for they minister to him, to the intent that he may come into the documents of experience derived from those things which are in the visible world, and in human society, and may thereby attain intelligence and wisdom: for man is born into no science, still less into any intelligence and wisdom, but only into the faculty of receiving and imbuing those things; this is effected by a two-fold way, viz. by an internal way and by an external way; by the internal way the divine [principle] flows-in, by the external way the worldly principle flows in, and these principles meet together in man within; and in this case, so far as man suffers himself to be illustrated from the divine [principle], so far he comes into wisdom: the things which flow-in by the external way, flow-in through the sensual things of the body, but they do not flow in of themselves, but are called forth by the internal man, that they may serve as a plane for the celestial and spiritual things which flow in by the internal way from the divine [principle.] Hence it may be manifest, that the sensual things of the body are as minister stewards. In general, all exterior things are ministers in respect to interior things; the whole, else natural man is nothing in respect to the spiritual man. The above expression in the original tongue signifies minister, steward, chamberlain, and eunuch; in the internal sense by the latter is signified the natural man as to good and as to truth, as in the present case; but specifically the natural man as to good, as in Isaiah, "Let not the son of the stranger say who adheres to Jehovah, saying, Jehovah by separating separates me from with his people; neither let the *eunuch* say, behold I am dry wood; for thus saith Jehovah to the *eunuchs* who keep my sabbaths, and choose that which I delight, and lay hold of my covenant; I will give them in my house, and within my walls, a place and a name better than sons and daughters, a name of eternity I will them which shall not be cut off." lvi. 3, 4, 5; where eunuch denotes the natural man as to good, and the son of the stranger the natural man as to truth; for the church of the Lord is external and internal, they who are of the external church are natural, and they who are natural, and yet are in good, are eunuchs, and they who are in truth are the sons of the stranger;

stranger; and whereas the truly spiritual or internal [men] cannot be given except within the church, therefore also by the sons of the stranger are signified they who are out of the church, or the gentiles, and who are yet in truth according to their religious principle, see n. 2049, 2593, 2599, 2600, 2602, 2603, 2861, 2863, 3263, and by eunuchs they who are in good.

5082. "Upon the prince of the butlers and upon the prince of the bakers"—that hereby is signified in general from the sensual things subordinate to the intellectual part and to the will-part, appears from the signification of butler, as denoting the sensual principle subordinate and subject to the intellectual part, see above, n. 5077; and from the signification of baker, as denoting the sensual principle subordinate and subject to the will-part, see also above, n. 5078; and from the signification of prince, as denoting what is primary, see n. 1482, 2089, 5044, in the present case in general or in common, for what is primary is also common, inasmuch as it rules in the rest of the principles; for particulars have relation to primaries as to things common, that they may make one, and lest contradiction should appear.

5083. "And gave them into custody"—that hereby is signified rejection, appears from the signification of giving into custody, as denoting rejection; for he who is given into custody is rejected.

5084. "Of the house of the prince of the guards"—that hereby is signified by those things which are primary for interpretation, appears from the signification of the prince of the guards, as denoting things primary for interpretation, see n. 4790, 4966; in the present case therefore denoting, that the sensual things of both kinds were rejected by the things primary for interpretation, viz. which are of the word as to the internal sense, which are then said to be rejected, when they have no faith in such things; for sensual things, and those things which immediately by sensual things enter into the thought, are fallacious, and all fallacies, which prevail with man, are from this source; it is in consequence thereof, that few believe the truths of faith, and that the natural man is against the spiritual, that is, the external man against the internal; wherefore if the natural or external man begins to have dominion over the spiritual or internal, the things of faith are no longer believed, for fallacies overshadow and lusts suffocate. Inasmuch as few know what the fallacies of the senses are, and few believe that they induce so great shade in things rational, and most especially in the spiritual things of faith, so as to extinguish them, principally when man at the same time is in the delights of lusts grounded in self-love

love and the love of the world, it may be expedient to illustrate the subject by cases, shewing first what the fallacies of the senses are, which are merely natural, or in those things which are in nature, and next treating of the fallacies of the senses in spiritual things. I. It is a fallacy of sense merely natural, or which is in nature, that it is believed that the sun revolves once every day round about this earth, and at the same time also the firmament with all the stars; and although it be said, that it is incredible because impossible, that so great an ocean of fire as the sun is, and not only the sun but also innumerable stars, without any change of place from each other, should every day perform such revolution together, and although it be added, that it may be seen from the case of the planets, that the earth performs a diurnal and annual motion by circumrotations and circumgyrations, inasmuch as the planets also are earths, and that some of them likewise have moons revolving around them, and that it hath been observed that they, in like manner as our earth, perform such motion, viz. diurnal and annual, still with the generality the fallacy of sense prevails, that it is so as the eye sees. II. It is a fallacy of sense merely natural, or in nature, that there is only one single atmosphere, and that it is distinguished merely by the successive purity of it's parts, and that where it ceases, there is a vacuum; such is the apprehension of the external sensual principle of man, when it alone is consulted. III. It is a fallacy of sense merely natural, that from first creation there hath been impressed on seeds a quality of growing up into trees and flowers, and of rendering themselves prolific, and that hence all things have their existence and subsistence; and if it be urged, that it is not possible for any thing to subsist unless it perpetually exists, according to the established maxim, that subsistence is perpetual existence, also that every thing, which is not in connection with somewhat prior to itself, falls into nothing, still the sensual principle of the body, and the thought grounded in that sensual principle, doth not apprehend it, nor that all and singular things subsist as they existed, viz. by influx from the spiritual world, that is, through the spiritual world from the divine [being or principle]. IV. Hence it is a fallacy of sense merely natural, that there are simple substances, such as monads and atoms, for whatsoever is within the external sensual principle, this the natural man believes, that it is such a thing or nothing. V. It is a fallacy of sense merely natural, that all things are of nature and from nature, and that indeed in purer or interior nature there is something which is not apprehended; but if it be said, that within or above nature there is a spiritual

spiritual and celestial principle, this is rejected, and it is believed that unless it be a natural principle, it is nothing. VI. It is a fallacy of sense, that the body alone lives, and that it's life perishes when it dies; the sensual principle doth not apprehend, that the internal man is in singular the things of the external, and that he is within nature in the spiritual world; hence neither doth he believe, because he doth not apprehend, that he shall live after death, unless he be again cloathed with a body, n. 5078, 5079, VII. Hence it a fallacy of sense, that man can no more live after death than the beasts, by reason that these also have a life in many respects similar to the life of man, only that man is a more perfect animal; the sensual principle doth not apprehend, that is, the man who thinks and concludes from the sensual principle, that man is above the beasts, and hath a superior life, in this respect because he can think, not only concerning the causes of things, but also concerning the divine [being or principle] and by faith and love be conjoined with the divine [being or principle], and also receive influx thence, and appropriate it to himself, so that in man, inasmuch as there is given a reciprocal principle, there is given reception, which is in no wise the case with the beasts. VIII. It is a fallacy hence derived, that the living principle itself appertaining to man, which is called the soul, is only somewhat etherial, or some principle of flame, which is dissipated when man dies; and that it resides either in the heart, or in the brain, or in some part thereof, and that hence it rules the body as a machine; that the internal man is in singular the things of the external, that the eye doth not see of itself but from that internal man, nor the ear hear of itself but from the same principle, the sensual man doth not apprehend. IX. It is a fallacy of sense, that light cannot be given from any other source than from the sun or elementary fire, nor heat from any other source than from the same; that there is light in which is intelligence, and heat in which is celestial love, and that all the angels are in that light and in that heat, the sensual principle doth not apprehend. X. It is a fallacy of sense, that man believes that he lives of himself, or that life is put into him [so as to be self-dependent], for it doth not appear in any other way to the sensual principle; that it is the divine [principle] alone which hath life of itself, and thus that there is only one life, and that the lives in the world are only recipient forms, is altogether inconceivable by the sensual principle, see n. 1954, 2706, 2886 to 2889, 2893, 3301, 3318, 3337, 3338, 3484, 3742, 3743, 4151, 4249, 4318, 4319, 4520, 4417, 4523, 4882. XI. The sensual man from fallacy believes that adulteries are allowed, for from
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the sensual principle he concludes, that marriages are only with a view to order for the sake of the education of the offspring, and in case that order is not destroyed, that it is a matter of indifference from what [father] the offspring comes; also that what is conjugal differs from other lasciviousness only in the circumstance of it's being allowed; thus also, that it would not be contrary to order to marry more wives than one, if the christian world did not prohibit it on the authority of the sacred scripture; if it be urged, that there is a correspondence between the heavenly marriage and marriages in the earths, and that no one can have in himself the conjugal principle, unless he be in spiritual truth and good, also that the genuine conjugal principle cannot be given between a husband and more wives than one, and hence that marriages are in themselves holy, these things the sensual man rejects as of no account. XII. It is a fallacy of sense, that the Lord's kingdom, or heaven, is of a quality resembling an earthly kingdom in this, that the joy and happiness therein consist in one being greater than another, and hence in being exalted in glory above another; for the sensual principle doth not at all comprehend what is meant by the least being greatest, or the last being first; if it be urged, that joy in heaven or to the angels consists in serving others by doing them good, without any reflection of merit and retribution, this to the sensual man presents an idea of sadness. XIII. It is a fallacy of sense, that good works are meritorious; and that to do well to any one with a view to self is a good work. XIV. It is also a fallacy of sense, that man is saved by faith alone; and that faith can be given where charity is not given; also that faith, not the life, remains after death. The case is similar in several other instances; wherefore when the sensual principle bears rule in man, then the rational principle, illustrated from the divine, sees nothing, and is in thick darkness, in which case it is believed, that all that is rational, which is concluded from the sensual principle.

5085. "To the house of the prison"—that hereby is signified amongst falses, appears from the signification of the house of the prison, as denoting the vastation of the false, and hence denoting the false, see n. 4958, 5037, 5038.

5086. "The place where Joseph was bound"—that hereby is signified the state of the celestial of the natural principle at this time as to those principles, appears from the signification of place, as denoting state, see n. 2625, 2837, 3356, 3387, 4321, 4882; and from the representation of Joseph, as denoting the celestial of the spiritual principle from the rational, see n. 4286, 4585,

4585, 4592, 4594, 4963, in the present case denoting the celestial of the natural principle, because now in the natural principle from which come temptations, n. 5035, 5039; and from the signification of bound, as denoting a state of temptations, see n. 5037; the subject treated of in the foregoing chapter was concerning the state of temptations of the celestial spiritual principle in the natural as to those things which were of the interior natural principle, in the present case as to those things which are of the exterior.

5087. "And the prince of the guards set Joseph over them"—that hereby is signified that the celestial of the natural principle taught them from things primary for interpretation, appears from the signification of the prince of the guards, as denoting the things primary for interpretation, see n. 4790, 4966, 5084; and from the representation of Joseph, as denoting the celestial of the natural principle, see just above, n. 5085; and from the signification of being set over, as here denoting to teach, for he who is set over those things which are rejected for the sake of exploration or emendation, performs the office of a teacher.

5088. "And he ministered unto them"—that hereby is signified that he instructed, appears from the signification of ministering, as denoting to instruct; that to minister in this case doth not denote to minister as a servant, is evident from the consideration that Joseph was set over them, wherefore to minister here denotes to sub-minister what conduced to their good; and whereas the subject here treated of is concerning the new sensual or external natural principle, by being set over is signified to teach, and by ministering to instruct; to be set over is predicated of the good which is of the life, and to minister of the truth which is of doctrine, n. 4976.

5089. "And they were for days in custody"—that hereby is signified that they were a long time in a state of rejection, appears from the signification of days, as denoting states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850; in the present case therefore, for days denotes that they were in the state a long time, viz. of rejection, which is signified by custody, n. 5088. It is not allowed to explain more at large singular the things which are here contained in the internal sense, because they are such, that no idea can be formed concerning them from those things which are in the world, as concerning the celestial man of the spiritual, concerning the state thereof in the natural principle when the interior natural principle is making new, and afterwards when it is made new, and the exterior natural principle rejected; but concerning these and similar things an idea may

be formed from those things which are in heaven, which idea is such that it doth not fall into any idea formed from those things which are in the world, except with those who, whilst they are in the exercise of thought, can be withdrawn from things sensual; unless the thinking principle with man can be elevated above sensual things, so as to see them as it were below, it cannot in any wise relish the interior things of the word, still less such things as are of heaven abstracted from those which are of the world, for sensual things absorb and suffocate them; hence it is that they who are sensual, and have applied themselves to the study of scientifics, rarely comprehend any thing of the things which are of heaven; for they have immersed the thoughts in such things as are of the world, that is, in terms and distinctions thence derived, thus in sensual things, from which they cannot any longer be elevated, and thereby be held in superior intuition; thus neither can their thought any longer be freely extended around all the plain of the things of the memory, so as to choose what is suitable, and reject what is repugnant, and apply the things which are in any connection; for it is kept closed and immersed in terms, as was said, and hence in things sensual, so that it cannot look around it. This is the reason why the learned believe less than the simple, yea also that in heavenly things they are less sapient; for the simple can view a thing above terms and above scientifics, thus above sensual things, but the learned not so, they take their view from terms and scientifics, inasmuch as the mind is in those things, thus bound as in a jail or a prison.

5090. Verses 5, 6, 7, 8. *And they dreamed a dream they two, each his own dream, in one night, each according to the interpretation of his dream, the butler and the baker, who were the king of Egypt's, who were bound in the house of the prison. And Joseph came to them in the morning, and saw them, and behold they were disturbed. And he asked the minister stewards of Pharaoh, who were with him in the custody of the house of his Lord, saying, wherefore are your faces evil to-day? And they said to him, we have dreamed a dream, and there is no interpreter to it; and Joseph said to them, are not interpretations for God, tell me, I pray. And they dreamed a dream they two, signifies foresight concerning them. Each his own dream in one night, signifies concerning the event which to them was in obscurity. Each according to the interpretation of his dream, signifies which they had in themselves. The butler and the baker, signifies concerning the sensual things of each kind. Who were the king's of Egypt's, signifies which were subordinate*

nate to the interior natural principle. Who were bound in the house of the prison, signifies which were amongst falses. And Joseph came to them in the morning, signifies revealed and clear to the celestial of the natural principle. And saw them, signifies perception. And behold they were disturbed, signifies that they were in a sad state. And he asked the minister stewards of Pharaoh, signifies those sensual things. Who were with him in the custody of the house of his Lord, signifies which were rejected: saying, wherefore are your faces evil to-day, signifies from what affection was the sadness. And they said to him, signifies perception concerning them. We have dreamed a dream, signifies prediction. And there is no interpreter to it, signifies that no one knows what is therein. And Joseph said to them, signifies the celestial of the natural principle. Are not interpretations for God, signifies that the divine [being or principle] was therein. Tell me I pray, signifies that it should be known.

5091. "And they dreamed a dream they two"—that hereby is signified foresight concerning them, appears from the signification of a dream, as denoting foresight, see n. 3698; they two denote the sensual things of each kind signified by the butler and the baker; that the dreams were concerning those things, is manifest from what follows. The reason why dream in the supreme sense denotes foresight is, because the dreams, which flow-in immediately through heaven from the Lord, foretell things to come, such were the dreams of Joseph, the dream of the butler and the baker, the dream of Pharaoh, the dream of Nebuchadnezzar, and in general the prophetic dreams; the things to come, which are foretold thereby, are from no other source than from the Lord's divine foresight. Hence also it may be known that all and singular things are foreseen.

5092. "Each his dream in one night"—that hereby is signified concerning the event which to them was in obscurity, appears from the signification of dream, as denoting foresight, and hence prediction, and whereas it denotes prediction, it also denotes event, for prediction is concerning event; and from the signification of night, as denoting what is obscure. Night in the spiritual sense denotes a state of shade induced by the false grounded in evil, n. 1712, 2393, thus also an obscure principle viz. of the mind. The obscurity, which is that of night in the world, is natural obscurity, but the obscurity, which is that of night in the other life, is spiritual obscurity; the former exists from the absence of the sun of the world, and the consequent privation of light, but the latter from the absence of the sun

sun of heaven which is the Lord, and the privation of light, that is, of intelligence thence derived; this privation doth not exist in consequence of the sun of heaven setting as the sun of the world, but in consequence of a man or a spirit being in the false grounded in evil, and removing himself, and occasioning to himself obscurity. From an idea of night in each sense, and of the obscurity thence arising, it may appear manifest how the case is with the spiritual sense in respect to the natural sense of the same thing. Moreover spiritual obscurity is threefold, one which is from the false of evil, another which is from ignorance of truth, a third which is that of exterior principles in respect to interior, thus of the sensual things which are of the external man, in respect to the rational things which are of the internal; nevertheless all these kinds of obscurity derive their existence from this, that the light of heaven, or the intelligence and wisdom which is from the Lord, is not received, for this light is continually flowing-in, but by the false of evil is either rejected, or suffocated, or perverted, by ignorance of truth is little received, and by the sensual things which are of the external man, is rendered dull because it is rendered common [or general].

5093. "Each according to the interpretation of his dream"—that hereby is signified which they had in themselves, viz. the event, appears from the signification of the interpretation of a dream, as denoting the explication, and thence the knowledge of the event, thus denoting the event which they had in themselves; that a dream denotes event, see just above, n. 5092.

5094. "The butler and the baker"—that hereby is signified concerning the sensual things of each kind, appears from the signification of the butler, as denoting the sensual principle subordinate to the intellectual part, see n. 5077; and from the signification of the baker, as denoting the sensual principle subordinate to the will-part, see n. 5078; that these were rejected by the interior natural principle, was said above, n. 5083, 5089. It is however to be noted, that the sensual things themselves were not rejected, viz. the sensual things which are of the sight, of the hearing, of the smell, of the taste, and of the touch, for from these the body lives, but the views or thoughts, and also the affections and lusts grounded therein. Into the external or natural memory of man there enter objects from the world through those sensual things on one part, and there enter into it objects through the rational principles on the other part; these objects separate themselves in that memory; those which entered through the rational principles, place themselves more within

within, but those which entered through the sensual principles, place themselves more without; hence the natural principle becomes twofold, viz. interior and exterior, as was also said above; the interior natural principle is what is represented by Pharaoh king of Egypt, but the exterior natural principle by the butler and the baker. What the difference is, may appear manifest from their views of things, or thoughts, and consequent conclusions; he who thinks and concludes from the interior natural principle, is so far rational, as he imbibes what enters through the rational principle; but he who thinks and concludes from the exterior natural principle, is so far sensual, as he imbibes what enters through the sensual principle; such a man is also called a sensual man, but the other a rational man. Man, when he dies, hath with him all the natural principle, and such as it was formed in the world, such also it remains with him; so far as he was tinctured from the rational principle, so far also he is then rational, and so far as from the sensual principle, so far he is sensual; the difference is, that the natural principle, so far as it had imbibed and appropriated any thing to itself from the rational principle, so far views beneath itself the sensual things which are of the exterior natural principle, and so far hath dominion over them, making light of and rejecting the fallacies thence derived; whereas the natural principle, so far as it hath imbibed and appropriated any thing to itself from the sensual things of the body, so far views rational things as beneath itself, making light of and rejecting them. As for example, the rational natural man can comprehend that man doth not live from himself, but by an influx of life through heaven from the Lord; but the sensual man cannot comprehend this, for he saith that he is sensible and apperceives manifestly that the life is in himself, and that to speak contrary to sense is vain. Again; the rational natural man comprehends that there is a heaven and a hell, whereas the sensual man denies both, because he doth not conceive that there is a purer world given than what he sees with his eyes; the rational natural man comprehends that there are spirits and angels who are unseen, but the sensual man doth not comprehend this, supposing that to be nothing that he doth not see and touch. Again, to take another example; the rational natural man comprehends, that it is the part of an intelligent person to take a view of ends, and to foresee and arrange the means to some ultimate end; when he looks at nature from the order of things, he sees that nature is a complex of means, and he then apperceives that an intelligent Supreme Being arranged them; but to what
ultimate

ultimate end they were arranged, he doth not see unless he becomes spiritual; but the sensual man doth not comprehend, that any thing distinct from nature can be given, thus neither that any Being can be given which is above nature; what it is to understand, what to be wise, what to take a view of ends, and to arrange means, he doth not conceive, unless it be termed natural, and when it is termed natural, he entertains an idea on those subjects such as an artificer doth of an automaton. From these few cases it may appear manifest what is meant by the interior natural principle and the exterior natural principle; and what also by sensual things being rejected, viz. not the rejection of the things of sight, of hearing, of smelling, of tasting, and of touching, in the body, but the rejection of the conclusions thence formed concerning interior things.

5095. "Who were the king of Egypt's"—that hereby is signified which were subordinate to the interior natural principle, appears from the representation of Pharaoh or the king of Egypt in this chapter, as denoting a new state of the natural principle, see n. 5079, 5080, consequently denoting the interior natural principle, for this was made new; what the interior natural principle is, and what the exterior, may be seen just above, n. 5094. It may be expedient here briefly to shew what the quality of the internal sense of the word is in the historicals and in the propheticals; where more persons than one are mentioned in the historical sense, as in the present case, Joseph, Pharaoh, the prince of the guards, the butler and the baker, in the internal sense indeed they signify various things, but only in one person; the reason is, because names signify things; as here Joseph represents the Lord as to the celestial spiritual principle from the rational, and also in the natural, Pharaoh represents him as to the new state of the natural principle, or as to the interior natural principle, the butler and the baker represent him as to those things which are of the external natural principle; such is the internal sense; in like manner in other places, as where mention is made of Abraham, Isaac, and Jacob, in the sense of the letter there are three persons, but in the supreme sense all the three represent the Lord, viz. Abraham the divine [principle] itself, Isaac the divine intellectual [principle], and Jacob his divine natural [principle]. Also with the prophets, where on any occasion the relation consists of mere names, as of persons, of kingdoms, or of cities, yet those names together present and describe one thing in the internal sense. He who is not aware of this circumstance, may easily be

led away by the sense of the letter into an idea of various things, whereby the idea of one thing may be dissipated.

5096. "Who were bound in the house of the prison"—that hereby is signified which were amongst falses, appears from the signification of being bound in the house of the prison, as denoting to be among falses, see n. 4958, 5037, 5038, 5085. They who are in falses, and especially they who are in evils, are said to be bound and in prison, not that they are in any bonds, but because they are not in a free principle; for they who are not in a free principle are interiorly bound; for they who have confirmed themselves in what is false, are no longer in any free principle of choosing and accepting the truth, and they who have much confirmed themselves, are not even in a free principle to see it, still less to acknowledge and believe it, for they are in the persuasion that the false is true and the truth false; this persuasion is such, that it takes away all free principle of thinking any thing else, consequently that it holds the thought itself in bonds and as it were in a prison. This I had much opportunity of being convinced of experimentally from those in the other life, who have been in a persuasion of the false by confirmations in themselves; they are such as in no wise admit truths, but reflect or strike them back again, and this with a degree of hardness proportioned to the degree of persuasion; especially when the false is grounded in evil, or when evil hath persuaded; these are they who are meant in the Lord's parable in Matthew, where it is said, "other seeds fell upon the hard way, and the fowls came and devoured them," xiii. 4; the seeds are truths divine, hard rock denotes persuasion, fowls are principles of the false. They who are such, do not even know that they are in bonds or in a prison, for they are affected with their own false principle, and love it for the sake of the evil from which it springs; hence they imagine that they are in a free principle, for whatsoever is of the affection or love, appears free. But they who are not in the false confirmed, that is, in the persuasion of what is false, easily admit truths, and see them, and choose them, and are affected with them, and afterwards see falses as beneath themselves, and also how they, who are in the persuasion of what is false, are bound; they are in a principle of so much freedom, that by intuition and thought they can expatiate as it were through the whole heaven, to innumerable truths; but no one can be in this principle of freedom unless he be in good, for by virtue of good he is in heaven, and by virtue of good in heaven truths appear.

5097. "And Joseph came to them in the morning"—that hereby

hereby is signified that it was revealed and clear to the celestial of the spiritual principle, appears from the representation of Joseph, as denoting the celestial of the spiritual principle, see n. 4286, 4592, 4963; and from the signification of morning, as denoting a state of illustration, see n. 3458, thus what is revealed and clear. The reason why morning hath this signification is, because all the times of the day, as all the times of the year, signify various states according to the variations of the light of heaven; the variations of the light of heaven are not variations as of light in the world every day and every year, but they are variations of intelligence and love; for the light of heaven is nothing else but divine intelligence from the Lord, which is also bright before the eyes, and the heat of that light is the divine love of the Lord, which also is warm to the sense; it is that light which makes the intellectual principle of man, and that heat which makes his warm vital and will-principle of good. Morning in heaven is a state of illustration, viz. as to those things which are of good and truth, which state then exists, when it is acknowledged, and more so when it is perceived, that good is good and that truth is truth; perception is internal revelation, hence by morning is signified what is revealed, and whereas in such case that becomes clear which was before obscure, therefore hence by morning is also signified what is clear. Moreover, by morning is signified in the supreme sense the Lord himself, by reason that the Lord is the sun from which comes all light in heaven, and he is always in the rising, thus in the morning; he is also always rising with every one, who receives the truth which is of faith, and the good which is of love, but he sets with every one who doth not receive; not that the sun there sets, because, as was said, he is always in the rising, but that he, who doth not receive, causes him as it were to set in himself. This may be compared in some sort with the vicissitudes, which the sun of the world causes in respect to the inhabitants of the earth, for neither doth this sun set, because he always remains in his place, and is always shining thence, but it appears as if he set, because the earth revolves about its axis once every day, and on this occasion at the same time removes the inhabitant from the sun's aspect, see n. 5085, p. 1; thus also the setting is not in the sun, but in the removal of the inhabitant of the earth from the light thereof; this comparison illustrates, and because in singular the things of nature there is somewhat representative of the Lord's kingdom, it also instructs, that privation of the light of heaven, that is, of intelligence and wisdom, is not owing to this, that the Lord, who is the sun of intelligence

intelligence and wisdom, sets with any one, but to this, that the inhabitant of his kingdom removes himself, that is, suffers himself to be led of hell by which he is removed.

5098. "And saw them"—that hereby is signified perception, appears from the signification of seeing, as denoting to understand and apperceive, see n. 2150, 3764, 4567, 2723.

5099. "And behold they were disturbed"—that hereby is signified that they were in a sad state, appears without explication.

5100. "And he asked the minister stewards of Pharaoh"—that hereby are signified the above sensual things, appears from the signification of the minister stewards of Pharaoh, as denoting the sensual things of each kind, viz. those which are subordinate to the intellectual part, and those which are subordinate to the will-part, see above, n. 5081.

5101. "Who were with him in the custody of his Lord"—that hereby is signified which were rejected, appears from the signification of being given into custody, thus of being in custody, as denoting to be in a state of rejection, see also above, n. 5083.

5102. "Saying, wherefore are your faces evil to-day"—that hereby is signified from what affection was the sadness, appears from the signification of faces, as denoting the interiors, see n. 358, 1990, 2434, 3527, 4066, 4796, 4797, thus denoting the affections, for the interiors of man, from which the thoughts come which are also interior things, are the affections, for these, inasmuch as they are of the love, are of his life; it is a known thing, that the affections are presented visibly in the face with those who are in innocence, and as the affections are so presented, so also are the thoughts in general, for these are the forms of the affections; hence the face considered in itself is nothing else but a representative image of the interiors; all faces appear thus, and in no other manner, to the angels, for the angels do not see the faces of men in their material form, but in their spiritual form, that is, in the form which the affections and consequent thoughts present; these also are what cause the real face with man, as may be known from this consideration, that the face deprived of those principles is nothing else but a dead subject, and that the face hath life from those principles, and is pleasing according thereto. The sadness of affection, or from what affection, is signified by his saying, "wherefore are your faces evil to-day?"

5103. "And they said to him"—that hereby is signified perception concerning those things, appears from the signification

of saying in the historicals of the word, as denoting perception, see frequently above.

5104. "We have dreamed a dream"—that hereby is signified prediction, appears from the signification of dream, as denoting foresight, and hence prediction, see above, n. 5091.

5105. "And there is no interpreter to it"—that hereby is signified that no one knows what is therein, appears from the signification of interpretation, as denoting an explication of what it hath in it, see above n. 5093, thus what is therein.

5106. "And Joseph said to them"—that hereby is signified the celestial of the natural principle, appears from the representation of Joseph, as denoting the celestial of the natural principle, see above, n. 5086.

5107. "Are not interpretations for God"—that hereby is signified that the divine [being or principle] was therein, appears from the signification of interpretation, when it is predicated of dreams, as denoting that which is in them, see just above, n. 5105; the divine [being or principle] is signified by God.

5108. "Tell me I pray"—that hereby is signified that it should be known, appears from the signification of the expression, tell I pray, as denoting that it should be known; as is also evident from what follows.

5109. Verses 9, 10, 11, 12, 13. *And the prince of the butlers told his dream to Joseph, and said to him, in my dream, and lo a vine was before me. And in the vine three shoots, and it as it were budded, the flower thereof ascended, and the clusters thereof ripened into grapes. And the cup of Pharaoh was in my hand, and I took the grapes, and squeezed them to the cup of Pharaoh, and gave the cup upon the palm of Pharaoh's hand. And Joseph said to him, this is the interpretation thereof, the three shoots they are three days. In yet three days Pharaoh shall lift up thy head, and shall bring thee back upon thy station, and thou shalt give the cup of Pharaoh into his hand, according to the former manner, in which thou wast his butler. And the prince of the butlers told his dream to Joseph, signifies that the celestial of the spiritual principle apperceived the event concerning the things of the sensual principle subject to the intellectual part, which were hitherto rejected. And said to him, signifies revelation from perception. In my dream, signifies prediction. And lo a vine before me, signifies the intellectual principle. And in the vine three shoots, signifies the derivations thence even to the last. And as it were budded, signifies the influx by which is re-birth. The flower thereof ascended, signifies*

signifies the state near regeneration. And the clusters thereof ripened into grapes, signifies the conjunction of spiritual truth with celestial good. And the cup of Pharaoh was in my hand, signifies influx of the interior natural principle into the exterior, and the beginning of reception. And I took the grapes, and squeezed them to the cup of Pharaoh, signifies reciprocal influx into the good from a spiritual origin there. And gave the cup upon the palm of Pharaoh's hand, signifies appropriation by the interior natural principle. And Joseph said to him this is the interpretation thereof, signifies revelation from perception from the celestial principle in the natural, what it had in itself. The three shoots they are three days, signifies derivations continued even to the last. In yet three days, signifies that in this case would be a new [state]. Pharaoh will lift up thy head, signifies what is provided and thence concluded. And will bring thee back unto thy station, signifies that the things of the sensual principle subject to the intellectual principle would be reduced into order, that they may be in the last place. And thou shalt give the cup of Pharaoh into my hand, signifies that hence they may serve the interior natural principle. According to the former manner, signifies from the law of order. In which thou wast his butler, signifies as the sensual things of that kind are wont.

5110. "And the prince of the butlers told his dream to Joseph"—that hereby is signified that the celestial of the spiritual principle apperceived the event concerning the things of the sensual principle subject to the intellectual part, which were hitherto rejected, appears from the representation of Joseph, as denoting the celestial of the spiritual principle, see n. 4286, 4585, 4592, 4594, 4963; and from the signification of dream, as denoting foresight, and hence event, see n. 5091, 5092, 5104, thus the event foreseen or apperceived; and from the signification of the prince of the butlers, as denoting the sensual principle subject to the intellectual part in general, see n. 5077, 5082; that it was rejected, is meant by his being in custody, see n. 5083, 5101; from these considerations it is manifest, that the above is the internal sense of those words; that Joseph also, by whom the celestial of the spiritual principle is represented, apperceived the event, is manifest from what follows. It is said the celestial of the spiritual principle, and thereby is meant the Lord; it may also be said abstractedly of him, because he is the celestial principle itself and the spiritual itself, that is good itself and truth itself; which principles indeed with man cannot be conceived abstractedly from person, inasmuch as the natural principle

ciple in singular the things of his thought is adjoined; nevertheless when it is thought that all that is in the Lord is divine, and that the divine [being or principle] is above all of thought, and altogether incomprehensible even to the angels, consequently if in this case is abstracted that which is comprehensible, there remains the esse itself and existere, and this is the celestial principle itself and the spiritual principle itself, that is, good itself and truth itself. Howbeit, inasmuch as man's nature is such, that he is utterly incapable of forming an idea of thought concerning abstract principles, unless he adjoins somewhat natural which had entered from the world through sensual things, (for without such a natural somewhat his thought perishes as in an abyss, and is dissipated,) therefore lest the divine [being or principle] should perish with man altogether immersed in corporeal and worldly things, and in cases where it remained, should be defiled by an unclean idea, and together therewith every thing celestial and spiritual should suffer in like manner, it pleased Jehovah to present himself actually such as he is, and such as he appears in heaven, viz. as a divine man; for all of heaven conspires to the human form, as may be manifest from what hath been shewn at the close of the chapters concerning the correspondence of all things of man with the grand man, which is heaven; this divine [principle], or this of Jehovah in heaven, is the Lord from eternity; the same [principle] also the Lord took upon him when he glorified or made the human [principle] in himself divine; which is also manifest from the form in which he appeared before Peter, James, and John, when he was transformed, Matt. xvii. 1, 2; and also in which he occasionally appeared to the prophets; hence now it is, that every one is able to think of the divine [principle] itself as of a man, and in this case of the Lord, in whom is all the divine [principle], and a perfect trine [threefold principle]; for in the Lord the divine [principle] itself is the father, that divine [principle] in heaven is the son, and the divine [principle] thence proceeding is the holy spirit, and that these are one, as he himself teaches, is hence manifest.

5111. "And said to him"—that hereby is signified Revelation from perception, appears from the signification of saying in the historicals of the word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3599, thus also denoting revelation, for this is internal perception, and from perception.

5112. "In my dream"—that hereby is signified prediction, appears

appears from the signification of dream, as denoting foresight, and from foresight prediction, see above, n. 5091, 5092, 5104.

5113. "And lo a vine before me"—that hereby is signified the intellectual principle, appears from the signification of vine, as denoting the intellectual principle which is of the spiritual church, of which we shall speak presently. Inasmuch as by the butler is signified the sensual principle subject to the intellectual part, and the subject here treated of is concerning the influx of the intellectual principle into the sensual subordinate thereto, therefore in the dream there appeared a vine with shoots, flower, clusters, and grapes, by which things influx and the re-birth of that sensual principle are described. As to what concerns the intellectual principle of the spiritual church, it is to be noted, that in the word, where that church is treated of, it's intellectual principle is also treated of throughout, by reason that it is the intellectual part, which with the man of that church is regenerated and is made a church; for there are in general two churches, viz. the celestial and the spiritual, the celestial church hath place with the man who is capable of being regenerated or being made a church as to the will-part, whereas the spiritual church hath place with the man, who is capable of being regenerated only as to the intellectual part, as was said; the most ancient church, which was before the flood, was celestial, because with those who were of that church, there was somewhat intire in the will-part, but the ancient church, which was after the flood, was spiritual, because with those who were of that church, there was not any thing intire in the will-part, but in the intellectual part; hence now it is, that in the word, where the spiritual church is treated of, it's intellectual principle is also in part treated of; but on this subject see n. 640, 641, 765, 863, 875, 895, 927, 928, 1023, 1043, 1044, 1555, 2124, 2256, 2669, 4238, 4493. That the intellectual part, with those who are of the spiritual church, is regenerated, may be manifest also from this consideration, that the man of that church hath no perception of truth from good, as they who had of the celestial church, but must first learn the truth which is of faith, and imbue the intellectual principle, and thereby from truth know what is good, and after he hath thence known it, is enabled to think it, next to will it, and at length to do it, and in this case a new will is formed with him by the Lord in the intellectual part; by this new will the spiritual man is elevated of the Lord into heaven, evil still remaining in his proper will, which will, on this occasion, is miraculously separated, and this by a superior force, whereby he is withheld from evil, and kept in good.

But

But the man of the celestial church was regenerated as to the will-part, by imbuing from infancy the good of charity, and when he had gained the perception thereof, he was led into the perception of love to the Lord; hence all the truths of faith appeared to him in the intellectual principle as in a mirror; the understanding and the will with him made altogether one mind, for it was perceived by the things in the understanding what was in the will; herein consisted the integrity of the first man, by whom the celestial church is signified. That vine denotes the intellectual principle of the spiritual church, is manifest from several passages in other parts of the word, as in Jeremiah, "What hast thou to do with the way of Egypt that thou shouldst drink the waters of Sihor, or what hast thou to do with the way of Assyria that thou shouldst drink the waters of the river? But *I had planted thee a whole noble vine, a seed of truth. How art thou turned into the degenerate shoots of a strange vine* unto me," ii. 1, 21, speaking of Israel, by whom is signified the spiritual church, see n. 3654, 4286; Egypt and the waters of Sihor denote the scientifics which pervert, n. 1164, 1165, 1186, 1462; Assyria and the waters of the river denote the reasoning from those scientifics against the good of life and the truth of faith, n. 119, 1186; a noble vine denotes the man of the spiritual church, who is called a vine from the intellectual principle; the degenerate shoots of a strange vine denote the man of the perverted church. And in Ezechiel, "an enigma and parable concerning the house of Israel; a great eagle took of the seed of the earth, and set it in a field of sowing, it budded, and was made into a *luxuriant vine*, low with tallness, so that *it's shoots* had respect to it, and *it's roots* were under it; thus it was made *into a vine*, which made *shoots*, and sent forth *offsets* to the eagle; *this vine* applied *it's roots* and sent forth *it's shoots* to the eagle, in a good field at many waters; it was planted to make what is rare, that it might be for a *vine of magnificence*," xvii. 2, 3, 5, 6, 7, 8; Eagle denotes the rational principle, n. 3901; seed of the earth denotes the truth of the church, n. 1025, 1447, 1610, 1920, 2848, 3038, 3310, 3373; it's being made into a luxuriant vine and a vine of magnificence, denotes into a spiritual church, which is called a vine from the wine thence produced, which signifies spiritual good or the good of charity from which comes the truth of faith, implanted in the intellectual part. Again, in the same prophet, "thy mother, as a *vine* in thy likeness, planted near the waters, bearing fruit, and made full of branches by many waters; whence she had rods of strength for sceptres
" of

“ of those who bear rule ; and she elevated herself in her sta-
 “ ture above amongst the entwisted branches, that she appeared
 “ in her heighth in the multitude of shoots,” xix. 10, 11, speak-
 ing also of Israel, by whom is signified the spiritual church,
 which is compared to a vine for a like reason as above ; in this
 passage are described the derivations thereof even to the last in
 the natural man, viz, to the scientifics derived from things sen-
 sual, which are the entwisted branches, n. 2831. And in Hosea,
 “ I am as the dew to *Israel*, his branches shall go, and his ho-
 “ nour shall be as of an olive, and the honour as of Lebanon
 “ shall be to him, they who dwell in his shade shall return, they
 “ shall vivify the corn, and shall flourish as a *vine*, his memory
 “ shall be as the *wine of Lebanon* ; Ephraim what have I to do
 “ any more with idols.” xiv. 6, 7, 8, 9 ; Israel denotes the spi-
 ritual church, whose efflorescence is compared to a vine, and
 memory to the wine of Lebanon, from the good of faith im-
 planted in the intellectual principle ; Ephraim is the intellectual
 principle of the spiritual church, n. 3969. And in Zechariah,
 “ The remains of the people, the seed of peace, *the vine shall*
 “ *give her fruit*, and the earth shall give provender, and the
 “ heavens shall give their dew,” viii. 11, 12 ; the remains of the
 people denote truths stored up from the Lord in the interior
 man, n. 468, 530, 560, 561, 660, 798, 1050, 1738, 1906, 2284 ;
 the seed of peace denotes good there ; the vine denotes the in-
 tellectual principle. And in Malachi, “ I will rebuke him that
 “ taketh away from you, that he may not corrupt for you the
 “ fruit of the earth, *nor shall the vine in the field be barren* [*child-*
 “ *less*] *to you*,” iii. 11, 12 ; vine denotes the intellectual princi-
 ple ; the vine is said to be not childless, when the intellectual
 principle is not deprived of the truths and goods of faith, but on
 the other hand the vine is said to be empty, when there are
 falses therein and consequent evils, in Hosea, “ *Israel is an*
 “ *empty vine*, he makes fruit like unto himself,” x. 1. And in
 Moses, “ he shall bind *to the vine* his ass colt, and *to the noble*
 “ *vine* the son of his she-ass, after that he hath washed his gar-
 “ ment in *wine*, and his covering in the blood of grapes,” Gen.
 xlix. 11, the prophecy of Jacob, at that time Israel, concerning
 his twelve sons, in this passage concerning Judah, by whom is
 represented the Lord, n. 3881 ; vine denotes the intellectual
 principle which is of the spiritual church, and noble vine de-
 notes the intellectual principle which is of the celestial church.
 And in David, “ Jehovah, thou hast made a *vine to come out of*
 “ *Egypt*, thou hast driven out the nations, and planted it, thou
 “ hast purged before it, and madest *it's* roots to be rooted, that
 “ *it*

“it filled the earth, the mountains were covered with the shade
 “of it, and the cedars of God with the branches, thou hast
 “sent forth *it's shoots* even to the sea, and *it's little branches* to
 “Euphrates; the boar out of the wood tramples *it* down, and
 “the wild beast of the fields devours *it*.” Psalm lxxx. 8, 9, 10,
 11, 13; the vine out of Egypt in the supreme sense denotes the
 Lord; the glorification of his human [principle] is described by
 it and *it's shoots*; in the internal sense the vine in the above
 passage is the spiritual church, and the man of that church,
 such as he is when made new or regenerated of the Lord as to
 the intellectual and will-principle; the boar in the wood is the
 false, and the wild beast of the fields is the evil, which destroy
 the church as to faith in the Lord. And in the Apocalypse,
 “the angel sent his sickle into the earth, and *vintaged the vine*
 “of the earth, and cast it into the great wine-press of the an-
 “ger of God; the wine-press was trodden without the city, and
 “blood went forth from the wine-press even to the reins of the
 “horses,” xiv. 19, 20; to vintage the vine of the earth denotes
 to destroy the intellectual principle of the church; and inas-
 much as by vine is signified that intellectual principle, it is also
 said that blood went forth from the wine-press even to the reins
 of the horses, for by horses are signified things intellectual, n.
 2761, 2762, 3217. And in Isaiah, “it shall come to pass in
 “that day, every place shall be, in which there have been a
 “*thousand vines* for a thousand of silver, it shall be for a place
 “of briars and thorns,” vii. 23. Again, “the inhabitants of
 “the earth shall be burnt up, and man shall be left rare, the
 “new wine shall mourn, and the *wine shall faint*,” xxiv. 6, 7.
 Again, “they beat themselves upon the teats on account of the
 “fields of new wine, on account of the *fruitful vine*, upon the
 “land of my people cometh up the thorn and the briar.” xxxii.
 12, 13, 14; in these passages the subject treated of is concern-
 ing the vastation of the spiritual church as to the good and truth
 of faith, thus as to the intellectual principle, for the truth and
 good of faith is in the intellectual part of the man of that
 church, as was said above; every one may see that by vine is not
 there meant vine, nor by earth earth, but that it means some-
 thing of the church answering thereto. Inasmuch as in the ge-
 nuine sense vine signifies the good of the intellectual principle,
 and fig-tree the good of the natural principle, or what is the
 same thing, vine the good of the interior man, and fig-tree the
 good of the exterior, therefore very frequently in the word,
 where mention is made of vine, the fig-tree is also mentioned,
 as in the following passages, “consuming I will consume them,
 “there

“*there shall not be grapes on the vine, nor figs on the fig-tree, and the leaf shall fall off,*” Jer. viii. 13. Again, “*I will bring upon you a nation from far, O house of Israel, which shall devour your vine and your fig-tree,*” v. 15, 17. And in Hosea, “*I will lay waste her vine and her fig-tree.*” ii. 12. And in Joel, “*a nation is come up upon the earth, he hath reduced my vine to wasteness, and my fig-tree to foam, bareing he hath made it bare, and hath cast it forth, the shoots thereof are made white; the vine is dried up, and the fig-tree languisheth,*” i. 6, 7, 12. Again, “*Fear not ye beasts of my fields, because the habitations of the wilderness are become herbose; because the tree hath made it’s fruit, and the fig-tree and vine shall give their strength,*” ii. 22, 23. And in David, “*He smote their vine and their fig-tree, and brake in pieces the tree of their border,*” Psalm cv. 33. And in Habakkuk, “*the fig-tree shall not flourish neither shall there be fruit on the vines,*” iii. 17. And in Micah, “*Out of Zion shall go forth doctrine, and the word of Jehovah out of Jerusalem, they shall sit every one under his own vine and under his own fig-tree, and none shall make afraid,*” iv. 2, 4. And in Zechariah, “*In that day ye shall cry a man to his companion under the vine and under the fig-tree,*” iii. 10. And in the first book of the kings, “*In the time of Solomon there was peace from all the passages round about, and Judah and Israel dwelt in confidence, every one under his own vine and under his own fig-tree,*” iv. 25; that fig-tree denotes the good of the natural or exterior man, see n. 217. That vine denotes the intellectual principle made new or regenerated by good from truth and by truth from good, is manifest from the Lord’s words to the disciples, after that he had instituted the Holy Supper, in Matthew, “*I say unto you, that I will not drink henceforth of this product of the vine, until that day when I shall drink it new with you in the kingdom of my father,*” xxvi. 29; good from truth and truth from good, whereby the intellectual principle is made new, or man is made spiritual, is signified by the product of the vine; the appropriation thereof is signified by drinking; that to drink denotes to appropriate, and that it is predicated of truth, see n. 3168; that this is not done fully but in the other life, is signified by “*until that day when I shall drink it new with you in the kingdom of my father;*” that by the product of the vine is not meant must* nor wine, but somewhat heavenly

* By must is meant the juice of the grape, before it has undergone fermentation.

ly which is of the Lord's kingdom, is very manifest. Inasmuch as the intellectual principle of the spiritual man is made new and regenerated by truth which is solely from the Lord, therefore the Lord compares himself to a vine, and those who are implanted in the truth which is from him, consequently who are implanted in him, he compares to the branches, and the good which is thence derived, to the fruit, in John, "*I am the true vine, and my father is the vine-dresser, every branch in me that beareth not fruit, he taketh away, but every one that beareth fruit he pruneth it, that it may bring forth more fruit. Abide in me, I also in you, as the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye the branches, he who abideth in me, and I in him, the same bringeth forth much fruit, because without me ye cannot do any thing. This is my commandment, that ye love one another, as I have loved you,*" xv. 1, 2, 3, 4, 5, 12. Inasmuch as vine in the supreme sense signifies the Lord as to divine truth, and hence in the internal sense the man of the spiritual church, therefore vineyard signifies the spiritual church itself, n. 1069, 3220. Inasmuch as the Nazarite represented the celestial man, and he is regenerated by the good of love, but not by the truth of faith as the spiritual man, consequently is regenerated not as to the intellectual principle but as to the will-principle, as may be seen above, therefore the Nazarite was prohibited from *eating any thing which came forth from the vine, thus from drinking wine,* Numb. vi. 3, 4; Judg. xiii. 14; from this circumstance also it is evident, that by vine is signified the intellectual principle which is of the spiritual man, as hath been shewn; that the Nazarite represented the celestial man, may be seen, n. 3301; hence also it may be seen, that it cannot in any wise be known why the Nazarite was forbidden every thing which came forth from the vine, with many circumstances besides concerning him, unless it be known what the vine signifies in a proper sense, also unless it be known that there is a celestial church and a spiritual church, and that the man of the celestial church is regenerated in another manner than the man of the spiritual church, the former by seed implanted in the will-part, the latter by seed implanted in the intellectual part. Such Arcana are stored up in the internal sense of the word.

5114. "And in the vine three shoots"—that hereby are signified the derivations thence even to the last, appears from the signification of vine, as denoting the intellectual principle spoken of just above, n. 5113; and from the signification of three, as denoting what is complete and continuous even to the end,
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see n. 2788, 4495; and from the signification of shoots, as denoting derivations; for when vine denotes the intellectual principle, the shoots are nothing else but derivations thence, and whereas three signify what is continuous even to the end, or from the first even to the last, by three shoots are signified the derivations from the intellectual principle to the last which is the sensual; for the first in order is the intellectual principle, and the last is the sensual; the intellectual principle in general is the visibility of the internal man, which sees from the light of heaven which is from the Lord, and what it sees, is all spiritual and celestial; but the sensual principle in general is of the external man, in the present case the sensual principle of the sight, because this corresponds with and is subordinate to the intellectual principle; this sensual principle sees from the light of the world which is from the sun, and what it sees, is all wordly, corporeal, and terrestrial. There are given in man derivations from the intellectual principle, which is in the light of heaven, to the sensual principle which is in the light of the world; unless this was the case, the sensual principle could not have any life, such as the human life is; man's sensual principle hath not life in consequence of seeing from the light of the world, for the light of the world hath in it no life, but in consequence of seeing from the light of heaven, for this light hath life in it; when this light falls with man into those things which are from the light of the world, in such case it vivifies them, and causes him to see objects intellectually, thus as a man; hence man, from the scientifics which had their birth from those things which he had seen and heard in the world, consequently from those things which had entered by things sensual, hath intelligence and wisdom, and from this latter, civil, moral, and spiritual life. As to what specifically concerns derivations, they are of such a sort with man, that it is impossible to explain them in a few words; they are steps [or degrees] as of a ladder between the intellectual principle and the sensual, but no one can comprehend those steps, unless he knows how they are circumstanced, viz. that amongst themselves they are most distinct, and that they are so distinct, that the interior can exist and subsist without the exterior, but not the exterior without the interior; as for example, the spirit of man can subsist without the material body, and also actually doth subsist when by death it is separated from the body; the spirit of man is in the interior degree, and the body in the exterior; the case is similar with the spirit of man after death; if he be amongst the blessed, he is in the last degree amongst them when in the first heaven, in

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an interior degree when in the second, and in the inmost when in the third; and when he is in this latter, he is then at the same time in the rest, but these are quiescent with him, almost as the corporeal principle with man is quiescent in sleep, but with the difference, that the interiors with the angels are in such case in the highest wakefulness; therefore there are given with man as many distinct degrees as there are heavens, besides the last, which is the body with its sensual things. From these considerations it may in some sort appear manifest how the case is with derivations from first to last, or from the intellectual principle to the sensual. The life of man, which is from the divine [principle] of the Lord, passes through these degrees from the inmost to the last, and is every where derived, and becomes more and more common [or general], and in the last most common; the derivations in the inferior degrees are only compositions, or more properly conformations of the singulars and particulars of the superior degrees successively, with an adjection of such things from purer nature, and afterwards from grosser, as may serve for containing vessels; which vessels being re-solved, the singulars and particulars of the interior degrees, which were formed together therein, return to the next superior degree. And whereas with man there is connection with the divine [being or principle], and his inmost principle is such that he can receive the divine [being or principle], and not only receive, but appropriate to himself by acknowledgment and affection, thus by a reciprocal principle, therefore man, inasmuch as he is thus implanted in the divine [being or principle], can never die; for he is in what is eternal and infinite, not only by influx thence, but also by reception; hence it may be seen, how unlearnedly and frivolously they think concerning man, who compare him to the brute animals, and believe that he will not live after death any more than they, not considering that with the brute animals there is no reception, nor reciprocal appropriation of, and consequent conjunction with, the divine [being or principle] by any acknowledgment and affection; and not considering that, since their state is such, the recipient forms of their life must needs be dissipated, for with them the influx passes through their organical forms even into the world, and there terminates and vanishes away, nor in any case returns.

5115. "And it as it were budded"—that hereby is signified influx whereby is re-birth, appears from the signification of budding, or producing leaves and afterwards blossom, as denoting the first of re-birth; the reason why influx is denoted is, because when man is in the act of being re-born, spiritual life
flows-in

flows-in into him, as life by heat from the sun into a tree, when it is in the act of budding. He who is born a man, in the word throughout is compared to the subjects of the vegetable kingdom, especially to trees, and this because the whole vegetable kingdom, as also the animal kingdom, represents such things as appertain to man, consequently such as are in the Lord's kingdom, for man is a heaven in the least form, as may appear evident from what hath been shewn at the close of the chapters concerning the correspondence of man with the grand man, or heaven; hence also the ancients called man a microcosm, they might have called him likewise a little heaven, if they had been better acquainted with the state of heaven; that universal nature is a theatre representative of the Lord's kingdom, may be seen, n. 2758, 3483, 4939; but man who is born anew, that is, who is regenerated by the Lord, is especially called a heaven, for in this case he is implanted in good and truth divine which is from the Lord, consequently he is implanted in heaven; for the man who is re-born, in like manner as a tree, begins from seed, wherefore by seed in the word is signified the truth which is from good; also in like manner as a tree, he produces leaves, next blossom, and finally fruit, for he produces such things as are of intelligence, which also in the word are signified by leaves, next such things as are of wisdom, which are signified by blossoms, and finally such things as are of life, viz. the goods of love and charity in act, which in the word are signified by fruits. Such is the representative similitude between the fruit-bearing tree and the man who is regenerated, insomuch that from a tree may be learnt how the case is with regeneration, if so be any thing be previously known concerning spiritual good and truth. Hence it may appear manifest, how in this dream by the vine is representatively described the full process of the re-birth of man as to the sensual principle subject to the intellectual, first by the three shoots, also by the budding, next by the blossom, afterwards by the ripening of the clusters into grapes, finally by squeezing them into the cup of Pharaoh, and giving to him. The dreams also, which flow-in through heaven from the Lord, in no case appear otherwise than according to representatives; he therefore who doth not know what this thing or that represents in nature, and especially who is altogether ignorant that any thing represents, cannot believe any other, than that they are only comparisons, such as every one uses in common discourse; they are also comparisons, but such as correspond, and which are thence actually presented in the world of spirits, when the angels, who are in the interior heaven, are in discourse

discourse concerning the spiritual and celestial things of the Lord's kingdom; concerning dreams, see n. 1122, 1975, 1977, 1979, 1980, 1981.

5116. "And the flower (or blossom) thereof ascended"—that hereby is signified the state near regeneration, appears from the signification of the flower (or blossom) which buds forth from the tree before the fruit, as denoting the state before regeneration; the budding and fructification of a tree represent, as was said above, n. 5115, the re-birth of man, the growing green from the leaves represents the first state, the blossoming the second, or the next before regeneration, and the fructification the third, which is the state itself of the regenerate; hence it is that leaves signify those things which are of intelligence, or the truths of faith, n. 885, for these are the first things of the re-birth or regeneration, but the flowers (or blossoms) are those things which are of wisdom, or the goods of faith, because these proximately precede the re-birth or regeneration, and the fruits those things which are of life, or the works of charity, inasmuch as these are subsequent and constitute the state itself of the regenerate. The cause and ground of the existence of such things in the vegetable kingdom is from the influx of the spiritual world: But this cannot at all be believed by those, who attribute all things to nature, and nothing to the divine [being or principle]; whereas to those who attribute all things to the divine [being or principle] and nothing to nature, it is given to see, not only that singular things are from that source, but also that they correspond, and in consequence of corresponding that they represent; and finally it is given them to see, that universal nature is a theatre representative of the Lord's kingdom, thus that the divine [being or principle] is in singular the things thereof, insomuch that it is also a representation of the eternal and the infinite, of the eternal from propagation to eternity, of the infinite from a multiplication of seeds to infinity; such tendencies [*conatus*] could never have in-existed in singular the things in the vegetable kingdom, unless the divine [being or principle] continually flowed-in, for from influx comes *conatus*, from *conatus* energy, and from energy effect; they who attribute all things to nature say, that such things were implanted in fruits and seeds in the first creation, and that in consequence of the energy thence received they are afterwards carried of themselves to such operations, but they do not consider, that subsistence is perpetual existence, or what is a similar thing, that propagation is perpetual creation; neither do they consider that effect is the continuation of cause, and that when the cause ceases the effect ceases, and
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hence that every effect, without a continual influx of the cause, instantly perishes ; nor yet do they consider, that what is unconnected with the first of all principles, consequently with the divine [being or principle], in an instant falls into nothing, for what is prior must be in what is posterior, in order that what is posterior may have being ; if they who attribute all things to nature, and to the divine [being or principle] so little as scarce to amount to any thing, considered these things, they might be enabled also to acknowledge, that all and singular the things in nature represent such things as are in the spiritual world, consequently as are in the Lord's kingdom, where the divine [principle] of the Lord is proximately represented ; hence it was said, that there is an influx from the spiritual world, but thereby is meant that the influx is through the spiritual world from the Lord's divine [principle]: The reason why natural men do not consider such things is, because they are not willing to acknowledge them, for they are in terrestrial and corporeal things, and hence in the life of self-love and the love of the world, consequently in an inverted order in respect to those things which are of the spiritual world or heaven, and to see such things from an inverted state is impossible, for they see the things which are below as things above, and the things which are above as things below ; wherefore all such in the other life, when they appear in the light of heaven, appear with the head downwards and with the feet upwards. Who amongst them is there, who, whilst he sees blossoms on a tree, and on other plants, considers that it is as it were the manifestation of their gladness, in consequence of producing on that occasion fruits or seeds ; they see that flowers precede, and are continued even till they have the initiaments of fruit or seed in their bosom, and thereby drain off their juice thereinto ; if they knew any thing concerning the re-birth or re-generation of man, or rather if they were willing to know, from similitude they would also see in those flowers a representative of the state of man before re-generation, viz. that man at that time blossoms in like manner from the good of intelligence and wisdom, that is, is in interior gladness, and in beauty, because in such case he is in the endeavour to implant those things, viz. the goods of intelligence and wisdom, into the life, that is, of producing fruits ; that the state is of such a sort, cannot be known by them, because what the interior gladness is, and what the interior beauty, which are represented, is not at all known by those who are only in the gladnesses of the love of the world and in the delights of self-love ; those gladnesses and these delights cause the above things to

to appear gladless and undelightful, insomuch that they hold them in aversion, and when they hold them in aversion, they also reject them as somewhat offensive, or as somewhat of no value, consequently they deny them, and at the same time in this case deny that there is any such thing as a spiritual and celestial principle: hence now comes the insanity of the present age, which is believed to be wisdom.

5117. "And the clusters thereof ripened into grapes"—that hereby is signified the conjunction of spiritual truth with celestial good, appears from the signification of ripening, as denoting the progress of the re-birth or regeneration even to the conjunction of truth with good, thus denoting conjunction; and from the signification of clusters, as denoting the truth of spiritual good, and of grapes, as denoting the good of celestial truth, in the present case each in the sensual principle which is represented by the butler; the conjunction thereof in the sensual principle is similar in its circumstances as the ripening of clusters into grapes; for in the re-birth or regeneration all truth tends to conjunction with good, not receiving life before such conjunction, consequently not being fructified; this is represented in the fruits of trees when they ripen; in unripe fruits, which are here the clusters, is represented the state when truth yet predominates, but in the ripe fruits, which are here the grapes, when good has the predominance; the predominance of good is also represented in the flavour and sweetness which are perceived in ripe grapes. But concerning the conjunction of truth with good in the sensual principle subject to the intellectual part, further particulars cannot be given, they being of too mysterious a nature to be comprehended, therefore it is needful that they be preceded by previous knowledges concerning the state of the celestial spiritual principle, and concerning this sensual principle, also concerning the state of the natural principle in which that conjunction exists. That grapes signify the good of the spiritual man, thus charity, may appear manifest from several passages in the word, as in Isaiah, "My beloved had a vineyard in the horn of a son of oil, he expected that it would make grapes, but it made wild grapes," v. 1, 2, 4, where vineyard denotes the spiritual church; he waited that it should make grapes denotes the goods of charity; but it made wild grapes denotes the evils of hatred and revenge. Again, "Thus saith Jehovah, as the new wine is found in the cluster, and he saith, spoil it not, because a blessing is in it." lxxv. 8; the new wine in the cluster denotes truth from good in the natural principle. And in Jeremiah, "Gathering I will gather them, saith Jehovah,"

“*vah, no grapes are on the vine, and no figs on the fig-tree,*” viii. 13; no grapes on the vine denotes that there was no interior or rational good, no figs on the fig-tree denotes that there was no exterior or natural good; for vine is the intellectual principle, as was shewn just above, n. 5113, and when the conjunction of truth and good is therein, vine is the rational principle, for hence is the rational principle; that the fig denotes the good of the natural or exterior man, see n. 217. And in Hosea, “*as grapes in the wilderness I have found Israel, as the primitive [principle] in the fig in it’s beginning I have found your fathers,*” ix. 10; grapes in the wilderness denote rational good not yet made spiritual, the primitive [principle] in the fig denotes natural good in like manner; Israel denotes the ancient spiritual church in it’s beginning; fathers in this and other passages are not the sons of Jacob, but are they with whom the ancient church was first established anew. And in Micah, “*there is no cluster to eat, my soul desired the primitive [cluster]; the holy one hath perished from the earth, and there is not an upright one amongst men,*” vii. 1, 2; the cluster to eat denotes the good of charity in it’s beginning, the primitive [cluster] denotes the truth of faith also at that time. And in Amos, “*behold the days come, that the plowman shall reach to the reaper, and the treader of the grapes him that draweth forth the seed; and I will bring back the captivity of my people, that they may build the wasted cities, and may sit and plant vineyards, and drink the wine thereof, and make clusters, and eat the fruit thereof,*” ix. 13, 14; the subject here treated of is concerning the establishment of a spiritual church, which is thus described, the conjunction of spiritual good with it’s truth, by the plowman reaching to the reaper, and the conjunction of spiritual truth with it’s good, by the treader of the grapes reaching to him that draweth forth the seed; the goods of love and charity thence derived are signified by the mountains dropping new wine and the hills melting; bringing back the captivity of the people denotes to deliver from falses; building the wasted cities denotes to rectify the falsified doctrines of truth; to fit and plant vineyards denotes to cultivate those things which are of the spiritual church; to drink the wine thereof denotes to appropriate the truths of that church which are of charity; and to make clusters and eat the fruit thereof denotes to appropriate the goods thence derived; every one may see, that to build cities, to plant vineyards, to drink wine, to make clusters and eat the fruit thereof, are mere natural things, and that unless there was a spiritual sense therein, there would be nothing divine therein.

therein. So in Moses, "he hath washed his garment *in wine*, "and his covering *in the blood of grapes*," Genesis xlix. 11, speaking of the Lord, where wine denotes spiritual good from the divine love, the blood of grapes denotes celestial good thence derived. Again, "butter of the herd, and milk of the "flock, with fat of lambs and of the rams of the sons of bashan, "and of goats with the fat of the kidneys of wheat, and thou "drinkest *the blood of the grape*, new wine," Deut. xxxii. 14, speaking of the ancient church, whereof the goods of love and charity are thus described; each expression signifies some specific good, the blood of the grape signifies spiritual celestial good, which is the name given to the divine [principle] in heaven proceeding from the Lord; wine is called the blood of grapes, inasmuch as each signifies holy truth proceeding from the Lord, but wine is predicated of the spiritual church, and blood of the celestial church; and this being the case, wine was enjoined in the holy supper. Again, "*their vine is of the vine "of Sodom, and of the fields of Gomorrah; the grapes thereof "are grapes of gall, clusters of bitternesses to them*," Deut. xxxii. 32, speaking of the Jewish church; their vine being of the vine of Sodom and of the fields of Gomorrah, denotes that the intellectual part was obsessed by falses derived from infernal love; their grapes being grapes of gall, clusters of bitternesses to them, denotes that the case was similar with the will-principle therein; for grape, inasmuch as in a good sense it signifies charity, is predicated of the will-principle, but of the will-principle in the intellectual part, in like manner in the opposite sense, for all truth is of the understanding, and all good is of the will. And in the Apocalypse, "the angel said, send a "sharp sickle, and *vintage the clusters of the earth*, because the "grapes thereof were ripe," xiv. 18; to vintage the clusters of the earth denotes to destroy all things of charity. And in Matthew, "from their fruits ye shall know them, *do they gather "grapes from thorns, and figs from thistles*," vii. 16. And in Luke, "every tree is known from it's proper fruit, for they do "not gather figs from thorns, *neither from a bramble do they "vintage the grape*," vi. 44; inasmuch as the subject treated of in these passages is concerning charity towards the neighbour, therefore it is said that they should be known from fruits, which are the goods of charity; the internal goods of charity are grapes, and the external are figs. The law enacted in the Jewish church, "when thou comest into the vineyard of thy companion, "thou shalt eat *grapes* according to thy soul, to thy satisfaction, but thou shalt not give into thy vessel," Deut. xxiii. 24, involves

involves that every one associating with others, who are in other doctrine and religion, may learn and accept their goods of charity, but not imbue and conjoin them to his own truths; vineyard, inasmuch as it denotes the church, denotes where there is doctrine or religion; grapes are the goods of charity; vessel is the truth of the church.

5118. "And the cup of Pharaoh was in my hand"—that hereby is signified the influx of the interior natural principle into the exterior, and the beginning of reception appears from the representation of Pharaoh, as denoting the interior natural principle, see above n. 5080, 5095; and from the representation of the butler, as denoting the exterior natural principle, see n. 5077, 5082; in my hand, denotes appertaining to him; and from the signification of cup, as denoting that which contains, and also at the same time that which is contained, see the following n. 5120; hence, and from the series of things in the internal sense, by the cup of Pharaoh in my hand is signified the influx of the interior natural principle into the exterior, and the beginning of reception in the latter. What the interior natural principle is, and what the exterior, hath been shewn above, viz. that the interior natural principle is that which communicates with the rational, and into which the rational flows-in, but the external natural principle is that which communicates with things sensual, or by things sensual with the world, thus into which the world flows-in. As to what concerns influx, it is continual from the Lord through the rational principle into the interior natural principle, and through this latter into the exterior, but the things which flows-in are changed and turned according to the reception; with the non-regenerate, goods are there turned into evils, and truths into falses; but with the regenerate, goods and truths are there presented as in a mirror, for the natural principle is nothing else than as a face representative of the spiritual things which are of the internal man, and that face then becomes representative, when the exteriors correspond to the interiors: hence it may in some sort appear what is meant by the influx of the interior natural principle into the exterior, and by the beginning of reception therein.

5119. "And I took the grapes and squeezed them into Pharaoh's cup"—that hereby is signified reciprocal influx into the goods from a spiritual origin therein, appears from the signification of grapes, as denoting the goods of charity, see just above, n. 5117, thus goods from a spiritual origin, for all the goods of genuine charity are from that origin; and from the signification of squeezing into the cup of Pharaoh, as denoting reciprocal

reciprocal influx. By reciprocal influx is not meant, that the exterior natural principle flows into the interior, because this is impossible, for exterior things cannot flow-in into interior things, or what is the same thing, inferior or posterior things into superior and prior things, but by the rational principle are called forth those things which are in the interior natural principle, and by this latter those things which are in the exterior; not that the very things themselves which are therein are called forth, but the things which are thence concluded or as it were extracted; such is the nature of reciprocal influx. It appears as if the things which are in the world flow-in through sensual things towards the interiors, but this is a fallacy of sense; it is the influx of interior things into exterior, and apperception by that influx; on these subjects I have occasionally discoursed with spirits, and it was shewn by living experiences, that the interior man sees and apperceives in the exterior what is doing out of this latter, and that the sensual principle hath life from this source and no other, or that the faculty of being sensible, or sensation, is from this source and no other: but the above fallacy is such and so great, that it cannot in any wise be dissipated by the natural man, and not even by the rational, unless the latter is able to think abstractedly from the sensual principle. These observations are made in order to shew, what is meant by reciprocal influx.

5120. "And I gave the cup into the palm of Pharaoh's hand"—that hereby is signified appropriation by the interior natural principle, appears from the signification of giving the cup, thus wine to drink, as denoting to appropriate; that drinking denotes the appropriation of truth, see n. 3168; and from the representation of Pharaoh, as denoting the interior natural principle, see n. 5080, 5095, 5118. The subject here treated of, as is manifest from what precedes, is concerning the regeneration of the sensual principle subject to the intellectual part of the interior man, which is signified by the butler, consequently concerning the influx of truth and good, and reception in the exterior natural principle; but inasmuch as these things are far removed from the apprehension of those, who have not any distinct idea concerning the rational principle and concerning the natural, therefore a further explication is omitted. Moreover, in the word frequent mention is made of cup, and thereby is signified in the genuine sense spiritual truth, that is, the truth of faith which is from the good of charity, the like as by wine; and in the opposite sense the false which gives birth to evil, and also the false derived from evil; the reason why cup signifies

fies the like as wine is, because a cup is what contains, and wine is what is contained, and hence they constitute one thing, and thus the one is meant by the other: that such is the signification of cup in the word, is manifest from the following passages, "Jehovah, thou shalt set in order before me a table in the presence of my foes, and shalt make fat my head with oil, *my cup shall abound*," Psalm xxiii. 5; to set in order a table and to make fat the head with oil, denotes to be gifted with the good of charity and love; my cup shall abound, denotes that the natural principle will be thence filled with truth and good. Again, "what shall I render to Jehovah? I will receive the *cup of salvations*, and called upon the name of Jehovah," Psalm cxvi. 12, 13; to receive the cup of salvations denotes the appropriation of the goods of faith. And in Mark, "whosoever shall give you to drink a cup of water in my name, because ye are of Christ, verily I say unto you, he shall not lose his reward," ix. 41; to give a cup of water to drink in my name, denotes to instruct in the truths faith from a scanty charity. And in Matthew, "presently *taking the cup*, and giving thanks, he gave to them, saying, drink ye all of this, for this is my blood the [blood] of the New Testament," xxvi. 27, 28; Mark xiv. 23, 24, Luke xxii. 20; it is said cup, not wine, because wine is predicated of the spiritual church, but blood of the celestial church, although each signifies the holy truth proceeding from the Lord, but in the spiritual church the holy principle of faith grounded in charity towards the neighbour, whereas in the celestial church it is the holy principle of charity grounded in love to the Lord; the spiritual church is distinguished from the celestial in this, that the former is principled in charity towards the neighbour, but the latter in love to the Lord, and the holy supper was instituted that it might represent and signify the Lord's love towards the universal human race, and the reciprocal [love] of man towards him. Inasmuch as by cup was signified that which contained, and by wine that which was contained, consequently by cup man's external principle, and by wine his internal, therefore it was said by the Lord, "wo unto you scribes and pharisees hypocrites, because ye purge the *exterior of the cup* and platter but the interiors are full of rapine and intemperance; thou blind pharisee, purge first the *interior of the cup* and platter, and the exterior also shall become clean," Matt. xxiii. 25, 26; Luke xi. 39; by cup also is here meant in the internal sense the truth of faith, to cultivate which without the good thereof is to purge the exterior of the cup, and especially when the

the interiors are full of hypocrisy, deceit, hatred, revenge, and cruelty, for in such case the truth of faith is only in the external man, and nothing at all thereof in the internal; and to cultivate and imbue the good of faith causes truths to be conjoined to good in the interior man, in which case even fallacies are accepted for truths, which is signified by purging first the interior of the cup, and the exterior becoming also clean. In like manner in Mark, "there are many other things which the pharisees and the jews have received to hold, *the washings of cups and pots, and brazen vessels, and beds, forsaking the commandment of God, ye hold the tradition of men, the washings of pots and cups, and many other like things ye do; ye reject the commandment of God, that ye may keep your own tradition,*" vii. 4, 8, 9. That by cup is signified in the opposite sense the false which giveth birth to evil, also the false which is derived from evil, is manifest from the following passages, "thus said Jehovah the God of Israel to me, *take this cup of the wine of anger out of my hand, and cause all nations to drink it, to whom I send thee, that they may drink and stagger, and be insane by reason of the sword which I shall send upon them: wherefore I took the cup out of the hand of Jehovah, and caused all nations to drink to whom Jehovah sent me,*" Jerem. xxv. 15, 16, 17, 28; the cup of the wine of anger denotes the false which giveth birth to evil; the reason why the false which giveth birth to evil is signified, is, because, as wine intoxicates and makes insane, so does the false, spiritual intoxication being nothing else but insanity induced by reasonings concerning what is to be believed, when nothing is believed which is not comprehended, hence come falses and from falses evils, see n. 1072; wherefore it is said, that they may drink and stagger, and be insane by reason of the sword which I shall send; the sword is the false combating against truth, see n. 2799, 4499. And in the Book of Lamentations, "rejoice and be glad O daughter of Edom, dwelling in the land of Uz, *even to thee shall the cup pass, thou shalt be intoxicated and shalt be revealed,*" iv. 21; to be intoxicated from the cup denotes to be insane from falses; to be revealed, or be stripped naked without shame, denotes the evil thence derived, see n. 213, 214. And in Ezechiel, "in the way of thy sister hast thou walked, *therefore I will give her cup into thy hand; thus saith the Lord Jehovah, the cup of thy sister thou shalt drink, deep and wide, thou shalt be for laughter and mockery; ample to contain, thou shalt be filled with intoxication and grief, with the cup of devastation and*"
"desolation

“desolation, *the cup of thy sister* Samaria thou shalt both
 “drink, and squeeze out, and shalt break in pieces the sherds
 “thereof,” xxiii. 31, 32, 34, speaking of Jerusalem, whereby
 is signified the spiritual principle of the celestial church; the
 cup in this passage denotes the false derived from evil, and
 inasmuch as this vastates and destroys the church, it is called
 the cup of devastation and desolation. And in Isaiah, “bestir
 “thyself, bestir thyself, arise O Jerusalem, who hast drunk
 “from the hand of Jehovah *the cup of his anger, the dregs of*
 “*the cup of trembling* hast thou drunk,” li. 17. And in Ha-
 bakkuk, “drink also thou, that thy foreskin may be revealed,
 “there shall come round to thee *the cup of the right hand of*
 “*Jehovah*, and shameful vomiting shall be on thy glory,” ii. 16.
 And in David, “*a cup is in the hand of Jehovah*; and he hath
 “mixed with wine, he hath filled with what is mixed, and hath
 “poured out thence; but they shall suck out the dregs thereof,
 “all the wicked of the earth shall drink,” Psalm lxxv. 8; cup
 also in these passages denotes insanity grounded in falses and in
 the evils, thence derived; it is called the cup of the anger of Je-
 hovah, and also of the right hand of Jehovah, by reason that the
 Jewish nation, like the vulgar, believed evils and the punishment
 of evils and of the falses thence derived to come from no other
 source than from Jehovah, when yet they are from man and
 from the infernal crew attendant upon him; from appearance
 and the faith therein grounded, such a mode of expression is
 frequently adopted, but the internal sense teaches how it is to
 be understood and what is to be believed, on which subject see
 n. 245, 592, 696, 1092, 1683, 1874, 1875, 2335, 2447, 3605,
 3607, 3614. Whereas by cup as by wine are signified in the
 opposite sense the falses which give birth to evils, and also the
 falses derived from evils, therefore hence also by cup is signi-
 fied temptation, because this hath place when the false fights
 against the true, and hence evil against good; cup is used to
 express and to describe temptation in this passage, “Jesus
 “prayed, saying, if thou wilt that *this cup* pass from me, never-
 “theless not my will but thine be done,” Luke xxii. 42; Matt.
 xxvi. 39, 42, 44; Mark xiv. 36; cup in this passage denotes
 temptation; in like manner in John, “Jesus said to Peter, put
 “thy sword into the sheath, *the cup* which my father hath given
 “me shall I not drink it,” xviii. 11: and also in Mark, “Jesus
 “said unto James and John, ye know not what ye ask; *are ye*
 “*able to drink of the cup which I drink of*, and to be baptized
 “with the baptism which I am baptized with; they said we are
 “able; but Jesus said unto them, *ye shall indeed drink of the*
 “*cup*”

“*cup which I drink of*, and with the baptism with which I am
 “baptized, shall ye be baptized,” x. 38, 39; Matt. xx. 22, 23;
 hence it is evident that cup denotes temptation, because temp-
 tation exists through evils combating by falses against goods and
 truths, for baptism signifies regeneration, and this is effected
 by spiritual combats, hence by baptism is at the same time sig-
 nified temptation. Cup in the directly opposite sense signifies
 the false grounded in evil with those who are profane, that is,
 who inwardly are in the contraries to charity, and outwardly
 assume appearances of holiness; in this sense it is used in Je-
 remiah, “Babel is a *cup of gold* in the hand of Jehovah, intox-
 “icating the whole earth, all the nations have drunk of *her*
 “*wine*, therefore the nations are insane.” li. 7; Babel denotes
 those who are in external sanctity, and inwardly in a profane
 principle, n. 1182, 1326; the false, which they veil with sanc-
 tity, is the cup of gold; intoxicating the whole earth denotes
 that they lead those who are of the church, which is the earth,
 into errors and insanities; the profane things which they hide
 under external sanctity are, that they intend nothing else but to
 be the greatest and wealthiest of all, and to be worshipped as
 gods the possessors of heaven and earth, by having dominion
 thereby over the souls and over the bodies of men, and this
 by the divine and holy things which they make pretence of;
 hence as to the external man they appear as angels, but as to
 the internal they are devils. In like manner concerning Ba-
 bel in the Apocalypse, “there was a woman clothed in purple
 “and scarlet, and gilded with gold, and with precious stones
 “and pearls, *having a golden cup in her hand*, full of the abo-
 “minations and uncleanness of her whoredom,” xvii. 4. Again,
 “Babylon the great is fallen, and is made an habitation of
 “dæmons, because she hath made all nations drink of the *cup*
 “*of the fury* of her whoredom, and the kings of the earth have
 “committed whoredom with her. I heard a voice from heaven
 “saying, render to her as she rendered to you, *for the cup*, with
 “which she mixed, mix to her double,” xviii. 3, 4, 6. Again,
 “the great city became into three parts, and the cities of the
 “nations fell together; the memory of Babylon the great was
 “presented before God, *to give her the cup of the anger of*
 “*God*,” xvi. 19. Again, “the third angel said with a great
 “voice, if any one adore the beast and his image, *he shall*
 “*drink of the wine of the anger of God mixed with new wine in*
 “*the cup of his anger*, and shall be tormented with fire and sul-
 “*phur*,” xiv. 9, 10.

5121. “And Joseph said to him, this is the interpretation
 “thereof”

“thereof”—that hereby is signified revelation from perception from the celestial principle in the natural, what it had in it, appears from the signification of saying in the historicals of the word, as denoting to perceive, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 3295, in the present case denoting revelation from perception, because the subject treated of is concerning a dream and its interpretation; all revelation is either from discourse with the angels through whom the Lord speaks, or from perception, of which we shall speak presently; and from the representation of Joseph, as denoting the celestial principle in the natural, see above, n. 5086, 5087, 5106; and from the signification of interpretation as denoting what it had in it, see also above, n. 5093, 5105, 5107; hence it is evident, that by Joseph saying to him, this is the interpretation thereof, is signified revelation from perception from the celestial principle in the natural, what it had in it. In regard to revelations being either from perception, or from discourse with the angels through whom the Lord speaks, it is to be noted, that they who are in good and thence in truth, especially they who are in the good of love to the Lord, have revelation from perception; whereas they, who are not in good and thence in truth, may indeed have revelations, yet not from perception, but by a living voice heard in them, thus by angels from the Lord; this latter revelation is external, but the former internal; the angels, especially the celestial, have revelation from perception, as also the men of the most ancient church had, and some also of the ancient church, but scarce any one at this day; whereas very many have had revelations from discourse without perception, even who have not been principled in good, in like manner by visions or by dreams; such were most of the revelations of the prophets in the Jewish church, they heard a voice, they saw a vision, and they dreamed a dream; but inasmuch as they had no perception, they were revelations merely verbal or visual without a perception of what they signified; for genuine perception exists through heaven from the Lord, and affects the intellectual principle spiritually, and leads it perceptibly to think as the thing really is, with an internal assent, the source of which it is ignorant of; it supposes that it is in it, and that it flows from the connection of things, whereas it is a dictate through heaven from the Lord, flowing into the interiors of the thought, concerning such things as are above the natural and sensual principle, that is concerning such things as are of the spiritual world, or of heaven: from these considerations it may be manifest, what is meant by re-

velation from perception. But the revelation from perception, which the Lord had, who is here represented by Joseph, and which is here treated of in the internal sense, was from the divine [principle] in himself, thus was from himself.

5122. "The three shoots they are three days"—that hereby are signified derivations continual even to the last, appears from the signification of three, as denoting one period and its continuation from beginning to end, see n. 2788, 4495; and from the signification of shoots, as denoting derivations, see n. 5114; and from the signification of days, as denoting states, see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850; hence it follows, that by the three shoots they are three days, is signified the state of the re-birth of this sensual principle, which is represented by the butler, from first to last, its successive derivations being signified by shoots. The states of the re-birth of every sensual thing, and of every thing in the natural principle, and also in the rational, have their progressions from beginning to end, and when they come to the end, they then commence from a kind of new [beginning], viz. from that end to which they tended in the former state, to a further end, and so forth; and at length the order is inverted, and in this case what was last becomes first; as whilst man is regenerating both as to the rational principle and as to the natural, in this case the periods of the first state are from the truths which are of faith to the goods which are of charity, and in this case the truths of faith apparently act the first part, and the goods of charity the second, for the truths of faith respect the good of charity as an end; these periods continue until the man is regenerated; afterwards charity, which was the end, becomes the beginning, and from it new states commence, which proceed in each direction, viz. towards interior things more, and also towards exterior things, towards interior things to love to the Lord, and towards exterior things to the truths of faith, and further to natural truths, and also to sensual truths, which in such case are successively reduced to correspondence with the goods of charity and love in the rational principle, and thus into heavenly order; these are the things which are meant by progressions and derivations continued even to the last; such progressions and derivations are perpetual with the man who is regenerated, from his infancy even to the last of his life in the world, and also afterwards even to eternity, and yet he can never be so regenerated, as that in any measure he may be said to be perfect, for there are things innumerable, yea indefinite in number, which are to be regenerated, as well in the rational principle as in the natural, and every

every one of them hath shoots indefinite in number, that is, progressions and derivations towards things interior and towards things exterior: man is altogether ignorant of this, but the Lord is acquainted with all and singular things, and provides for them every moment; if he was to intermit his providence for the smallest instant of time, all the progressions would be disturbed; for what is prior respects what follows in continual series, and produces serieses of consequences to eternity; hence it is evident, that the divine foresight and providence is in every thing even the most singular, and unless this was the case, or if it was only universal, the human race would perish.

5123. "In yet three days"—that hereby is signified that in this case would be a new [state], appears from the signification of three, as denoting what is continued even to the end, thus also what is complete, see n. 2788, 4495; and from the signification of days, as denoting states, see above, n. 5122; hence it is evident, that by three days is signified a complete state; consequently in three days, or after three days, denotes a new state, n. 4901, for after a complete state begins a new one.

5124. "Pharaoh shall lift up thy head"—that hereby is signified what is provided, and hence what is concluded, appears from the signification of lifting up the head, as denoting to conclude, and in the supreme sense to provide, for the divine conclusion and execution of a thing concluded is Providence. To lift up the head was a customary form of judgment amongst the ancients, when the bound, or they who were in prison, were judged either to life or death; when to life, it was expressed by lifting up the head, as also in the 2 Book of the Kings, "Evil-merodach king of Babel, in the year in which he was made king, *lifted up the head of Jehoiakin king of Judah out of the house of the prison*, and spake good with him, and gave his throne above the throne of the kings who were with him in Babel," xxv. 27, 28: in like manner in Jeremiah, "Evil-merodach king of Babel in the year of his kingdom *lifted up the head of Jehoiakin king of Judah*, and brought him forth *out of the house of the prison*," lii. 31; but when they were judged to death, it was expressed by lifting up the head from upon him, as in what follows concerning the baker, "in yet three days Pharaoh shall lift up thy head from upon thee," verse 19: this form of judgment derived its origin with the ancients, who were in representatives, from the representation of those who were bound in prison or in a pit, and inasmuch as by these were represented they who are in vastation under the lower earth, n. 4728, 4744, 5038, therefore
by

by lifting up the head was signified their liberation, for in such case they are elevated or lifted up out of vastation to the heavenly societies, see n. 2699, 2701, 2704; to be lifted up or be elevated is to advance towards interior things, for what is elevated or high is predicated of things interior, n. 2148, 4210, and inasmuch as it denotes advancement towards interior things, it denotes advancement towards heaven, for heaven is in things interior; this was signified by lifting up the head; but by lifting the head from upon any one, was signified to judge him to death, because in such case they who were above others in the pit or vastation, were elevated to heaven, whilst those others were let down to lower things; and inasmuch as these things were signified by this form of judgment, therefore it was received in the word. That by lifting up the head is signified what is concluded, is hence evident; and inasmuch as what is concluded is signified, in the supreme sense is signified what is provided, for what the divine [being or principle] concludes, this it provides.

5125. "And shall bring thee back upon thy station"—that hereby is signified, that those things which are of the sensual principle subject to the intellectual part, should be reduced into order, that they may be in the last place, is evident from the representation of the butler, of whom these things are said, as denoting the sensual principle subject to the intellectual part, see n. 5077, 5082, consequently denoting those things which are of that sensual principle in the external natural principle, for the sensual principle itself is not reduced into order, but those things which have entered through the sensual principle into man's phantasy; and from the signification of bringing back upon his station, as denoting to reduce into order; and inasmuch as sensual things, that is, those things which have entered in out of the world through the external sensories, are in the last place, and are then in the last place, when they minister and are subservient to interior things, therefore these things are at the same time signified: those sensual things with the regenerate are also in the last place, but with the unregenerate they are in the first place, see n. 5077, 5081, 5084, 5089, 5094: it may easily be apperceived by man, if he attends, whether sensual things be in the first place or in the last; if he affirms every thing which the sensual principle advises or appetites, and endeavours to invalidate every thing which the intellectual principle dictates, in this case sensual things are in the first place, and in this case man is carried away by appetites, and is altogether sensual; but such a man is not far removed from

from the lot of the irrational animals, for these are carried away exactly in the same manner; yea, he is in a worse condition, if he abuses the intellectual faculty or rational principle to confirm the evils and falses, which sensual things advise and appetite; but if he doth not affirm, but from an interior principle sees the deviations thereof into falses, and the excitations thereof to evils, and studies to correct those things, and thereby to reduce them to compliance, that is, to subject them to the intellectual and will-part which are of the interior man, in this case sensual things are reduced into order, that they may be in the last place: and when sensual things are in the last place, then there flows-in a happy and blessed principle from the interior man into the delights of things sensual, and causes the delights thereof a thousand times to exceed the former delights; that this is the case, the sensual man doth not believe, because he doth not comprehend, and inasmuch as he is sensible of no other delight than the sensual, and thinks that no higher delight is given, he regards as of no account the happy and blessed principle which is within in the delights of sensual things, for what is unknown to any one, this is believed not to be.

5126. "And thou shalt give the cup of Pharaoh into his hand"—that hereby is signified that hence they are subservient to the interior natural principle, appears from the signification of giving a cup to drink, as denoting to appropriate, see above n. 5120, that it denotes also to be subservient, is evident; and from the representation of Pharaoh, as denoting the interior natural principle, see n. 5080, 5095, 5118. That there is an interior natural principle and an exterior natural principle, and that the exterior natural principle is constituted of those things which enter immediately through things sensual out of the world into the natural mind, viz. into it's memory, and thence into the imagination, may be seen, n. 5118. For the better comprehending what is meant by the exterior natural principle and what by the interior which are of the exterior man, and hence what is meant by the rational principle which is of the interior man, it may be expedient to say a few words on the subject; man, from his infancy even to childhood, is merely sensual, for at that time he only receives earthly, corporeal, and worldly things through the sensual things of the body, and from those things also at that time his ideas and thoughts are formed; the communication with the interior man is not as yet open, only so far, that he can comprehend and retain those things; the innocence, which he then has, is only external, but not internal, for true innocence dwells in wisdom; by the former,

mer, viz. by external innocence, the Lord reduces into order those things which enter through sensual things, and without an influx of innocence from the Lord in that first age, it would be impossible for any foundation principle to exist, upon which the intellectual or rational principle, which is proper to man, might be built: from childhood to youth a communication is opened to the interior natural principle, by learning what is becoming, civil, and honest,* as well by instruction from parents and masters, as by studies: but from youth to juvenile age a communication is opened between the natural principle and the rational, by learning at that time the truths and goods of civil and moral life, and especially the truths and goods of spiritual life by hearing and reading the word; but so far as on this occasion he imbues goods by truths, that is, so far as he doeth the truths which he learns, so far the rational principle is opened, whereas so far as he doth not imbue goods by truths, or so far as he doth not do truths, so far the rational principle is not opened, but the knowledges still remain in the natural principle, viz. in it's memory, thus as it were out of the house in the threshold; but so far as at that time and in the subsequent age he invalidates those truths and goods, denies and does against them, that is, instead thereof believes falses and practises evils, so far the rational principle is closed, and also the interior natural principle; nevertheless, by the divine providence of the Lord, so much of communication still remains, as to enable him with some degree of understanding to apprehend those things, but yet not to appropriate them to himself unless he seriously doeth the work of repentance, and for a long while afterwards struggles with falses and evils; but with those who suffer themselves to be regenerated, the contrary comes to pass, for by degrees or successively the rational principle is opened with them, and the interior natural principle is made subordinate thereto, and the exterior natural principle to the interior; this is especially the case in juvenile age† even to adult, and progressively to the last age of their life, and afterwards in heaven

* The three terms in the original, which are here rendered *becoming*, *civil*, and *honest*, are *decorum*, *civile*, and *honestum*: By *decorum* is properly meant a decency and propriety of manners and conduct, so far as respects the external man, in his intercourse with his fellow-men: By *civile* is meant the conformity of the same man to the laws of *civil* society: And by *honestum*, the respect he pays to his obligations as arising from the laws and precepts of morality.

† By *juvenile age* is here meant the intermediate age between *youth* and *manhood*.

ven to eternity. Hence it may be known what is meant by the interior natural principle and what by the exterior appertaining to man,

5127. "According to the former manner"—that hereby is signified from the law of order, appears from the signification of the former manner, as denoting the law of order; for the law of order is, that exterior things should be subject to interior, or what is the same thing, inferior things to superior, and should serve as servants, for exterior or inferior things are nothing but things of service, whereas interior or superior things are things of rule; the ground and reason why these things are signified by the expression "according to the former manner," is, because the butler as a servant had before served Pharaoh as his Lord, from the law of subordination, thus the sensual principle, which is represented by the butler, had served the interior natural principle, which is represented by Pharaoh, from the law of order. That it is the law of order, that inferior or exterior things ought to serve superior or interior things, is altogether unknown to the sensual man, for he, who is merely sensual, doth not know what an interior thing [or principle] is, thus neither what is respectively exterior; he knows that he thinks and speaks, and that he wills and acts, hence he conjectures that to think and will is somewhat interior, and that to speak and act is exterior, but he doth not know that to think from things sensual only, and to act from appetite, is of the external man, and thus that his thinking and willing are only of the exterior natural principle, and still more so when he thinks falses and wills evils; and whereas in such case communication with interior things is closed, he hence is ignorant what interior thought and interior will is; if he be told, that interior thought is to think from truth, and that interior will is to act from good, this he doth not at all comprehend, still less that the interior man is distinct from the exterior, and so distinct, that the interior man can see as from a higher place what is transacting in the exterior man, and that the interior man is in the faculty and ability of correcting the exterior, and of not willing and thinking what the exterior man sees from phantasy and appetites from cupidity; these things, so long as his external man is in dominion and rules, he doth not see, but out of that state, as when he is in any grief arising from misfortunes or sickness, he can see and comprehend, for in this case the dominion of the external man ceases; for the faculty or ability of understanding is always preserved to man of the Lord, but is most obscure to those who are in falses and evils, and
always

always clearer as the falses and evils are laid asleep; the Lord's divine [principle] flows-in continually with man, and illustrates, but where there are falses and evils, that is, things contrary to truths and goods, there the divine light is either reflected, or suffocated, or perverted, and only so much of it is received as it were through chinks, as to communicate to him the faculty of thinking and speaking from things sensual, also concerning things spiritual from formulas impressed on the natural or corporeal memory.

5128. "In which thou wast his butler"—that hereby is signified as the sensual things of that kind are wont, appears from the signification of butler, as denoting things sensual, or those of sensual things which are subject to the intellectual part, see n. 5077, 5082; that it denotes as they are wont, is signified by the expression, "in which thou wast." That sensual things ought to be subject and subordinate to things rational, hath been already treated of in what precedes; and whereas that subjection and subordination are here treated of in the internal sense, it may be expedient to say something yet further on the subject in the way of explaining how the case herein is: the man, with whom sensual things are in subjection, is called rational, but he, with whom they are not in subjection, is called sensual; nevertheless, whether a man be rational, or whether he be sensual, can hardly be discerned by others, but it may be discerned by himself, if he explores his interiors, that is, the tendency of his will-principle and of his thought: whether a man be sensual or rational cannot be known by others from the speech nor from the action, for the life of the thought which is in the speech, and the life of the will which is in the action, do not appear to any bodily sense; the tone of the voice is only heard, and the bodily gesture with the affection is seen, but it is not distinguished whether the affection be pretended or true; howbeit in the other life, it is distinctly perceived by those who are principled in good, both what is in the speech and what is in the action, thus what the quality of the life is, and also whence the life therein is derived: in the world also there are some tokens given, from which it may in some measure be concluded whether sensual things are subject to the rational principle, or the rational principle to sensual things, or what is the same thing, whether the man be rational, or whether he be only sensual; the tokens are these; if it be observed that a man is in principles of the false, and doth not suffer himself to be illustrated, but altogether rejects truths, and without reason obstinately defends falses, it is a token that he is a sensual man
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and not rational, the rational principle is closed in him, so as not to admit the light of heaven. They are yet more sensual, who are in the persuasion of the false, for the persuasion of the false totally closes the rational principle; it is one thing to be in principles of the false, and another thing to be in the persuasion of the false; they who are in the persuasion of the false, have in their natural principle some light, but then it is such a light as is that of winter; this light in the other life appears with them like the light of snow, but as soon as the heavenly light falls into it, it is obscured, and according to the degree and quality of the persuasion becomes opake like night; this is also evident from them whilst they live in the world, for at that time they cannot see any thing at all of truth, yea, in consequence of the obscure or nocturnal [influence] of their false, truths to them are as things of nought, and they also make a mock at them; such before the simple appear at times as if they were rational, for by means of that snowy wintry light they can by reasonings dexterously confirm falses, so that they appear as truths; such persuasion hath infected several of the learned more than the rest of mankind, for they have confirmed falses with themselves by logical and philosophical [terms or reasonings], and at length by most of the scientifics; such amongst the ancients were called serpents of the tree of science, see n. 195, 196, 197; but at this day they may be called interior sensual [men] without a rational [principle]. The principal token whether a man be only sensual, or whether he be rational, is from his life; by the life is not meant such as it appears in discourse and in works, but such as it is in discourse and in works, for the life of discourse is from the thought, and the life of works is from the will, each from the intention or end proposed; such therefore as the intention or end proposed is in the discourse and in the works, such is the life, for discourse without interior life is but sound, and works without interior life are merely motions, this is the life which is meant when it is said that the life remaineth after death; if a man be rational, he speaks from a principle of good thought, and acts from a principle of good will, that is, he speaks from faith, and acts from charity; but if a man be not rational, in this case indeed he can act pretend- edly as a rational man, and speak in like manner, but still there is nothing of life therein from the rational principle; for the life of evil closes up every way or communication with the rational principle, and causes man to be merely natural and sensual. There are two things, which not only close up the way of communication, but also deprive man of the faculty of

ever becoming rational, which are deceit and prophanation; deceit is like a subtle poison which infects the interiors; and prophanation is what mixes falses with truths, and evils with goods; by these two things the rational principle is destroyed; there are with every man goods and truths from the Lord stored up from infancy, which goods and truths in the word are called remains, concerning which see n. 468, 530, 560, 561, 601, 1056, 1758, 1906, 2284; these remains are infected by deceit, and are mixed together by prophanation; what prophanation is, may be seen, n. 593, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3402, 3489, 3898, 4289, 4601. From these tokens it may in some measure be known, who is a rational man, and who a sensual. When sensual things are subject to the rational principle, then the sensual things, from which man's first imagination is formed, are illustrated by the light which comes through heaven from the Lord, and in this case sensual things are also arranged into order, that they may receive the light, and that they may correspond; sensual things, when they are in that state, no longer oppose the acknowledgment and sight of truths, those which disagree being instantly removed, and those which agree being accepted; those which agree are in this case as it were in the centers, and those which disagree are in the circumferences; those which are in the centers, are as it were lifted up towards heaven, and those which are in the circumferences as it were hang downwards; those which are in the centers receive light through the rational principle, and when they are presented thus visible in the other life, appear as little stars which glitter, and disperse light round about even to the circumferences, with a diminution of the light according to degrees; into such a form are natural and sensual things arranged, when the rational principle hath the dominion, and sensual things are in subjection; this is effected whilst man is regenerating; hence he is in a state of seeing and acknowledging truths in their full extent: but when the rational principle is subject to things sensual, in this case the contrary comes to pass, for in this case falses are in the middle, or in the center, and truths are in the circumferences; the things which are in the center, are in a certain lumen there, but in a deceitful lumen, or such as arises from a coal-fire; into that lumen there flows-in a lumen on all sides from Hell; it is this lumen which is called darkness, for as soon as any thing of light from heaven flows-in into it, it is turned into darkness.

5129. Verses 14, 15. *But remember me with thee, when it is well to thee, and do I pray mercy with me, and cause to remember*

ber me to Pharaoh, and bring me forth out of this house. Because in being taken away by theft I was taken away out of the land of the Hebrews, and also here I have not done any thing, that they should put me in the pit. But remember me with thee, signifies the reception of faith: when it is well to thee, signifies when there is correspondence; and do I pray mercy with me, signifies the reception of charity: and cause to remember me to Pharaoh, signifies communication with the interior natural principle: and bring me forth out of this house, signifies liberation from evils: because in being taken away by theft I was taken away, signifies that heavenly things were alienated by evil: out of the land of the Hebrews, signifies from the church: and also here I have not done any thing, signifies innocence: that they should put me in the pit, signifies rejection amongst falses.

5130. "But remember me with thee"—that hereby is signified the reception of faith, appears from the representation of Joseph, who saith these things of himself, as denoting the Lord as to the celestial principle in the natural, see n. 5086, 5087, 5106; and from the signification of remembering me with thee, as denoting the reception of faith, for to remember and recollect the Lord is from no other source than from faith, hence remember me with thee denotes that he may receive faith. The case with faith is this; he who receives it, and who hath it, is continually in the remembrance of the Lord, and this also when he is thinking and discoursing on other subjects, and likewise when he is engaged in his public, or private, or domestic duties, and although he is ignorant at the time that he doth remember the Lord; for the remembrance of the Lord, on the part of those who are in faith, is a principle reigning universally, and what reigns universally is not apperceived, unless at such times as the thought is determined to that particular object: this may be illustrated by several cases in respect to man; he who is in any love, whatsoever it be, is continually thinking of those things which are connected with that love, and this notwithstanding his being engaged in thought, in speech, and in action about other things; this is manifested clearly in the other life from the spiritual spheres with which every one is encompassed, it being there known from those spheres alone, in what faith every one is principled, and in what love, and this although they are thinking and discoursing of something entirely foreign to the subject, see n. 1048, 1053, 1316, 1504 to 1520, 2489, 4464; for the principle which universally reigns with any one, produces that sphere, and manifests the life thereof before others;

others; hence it may be evident what is meant by the obligation to be continually thinking about the Lord, about salvation, and about the life after death; all, who are principled in faith grounded in charity, do this; hence it is, that they do not think ill of the neighbour, and that they have justice and equity in singular the things of thought, of speech, and of action; for the principle which reigns universally, flows-in into singular things, and guides and governs them, for the Lord in this case keeps the mind in such things as are of charity and consequent faith, and thereby gives to singular the things thereof a suitable arrangement; the sphere of faith grounded in charity is the sphere which reigns in heaven, for the Lord flows-in with love, and by love with charity, consequently with the truths which are of faith; hence it is that they who are in heaven, are said to be in the Lord. The subject treated of in what now follows is concerning the re-birth of the sensual principle subject to the intellectual part, which is represented by the butler; and inasmuch as the re-birth of that principle is treated of, the reception of faith is treated of, for the sensual principle, as the rational, is re-born by faith, but by faith into which charity flows-in, for useless charity flows-in into faith, and gives it life, faith cannot in any wise universally reign, inasmuch as that principle reigns, which a man loves, but not what he only knows and keeps in his memory.

5131. "When it is well to thee"—that hereby is signified when there is correspondence, appears from the signification of it being well to thee, when the re-birth or regeneration of the exterior natural or sensual principle is treated of, as denoting correspondence, for it is not well to it before it corresponds: what correspondence is may be seen at the close of the chapters: there is a correspondence of things sensual with things natural, and there is a correspondence of things natural with things spiritual, and there is a correspondence of things spiritual with things celestial, and finally there is a correspondence of things celestial with the divine [principle] of the Lord, thus there is a succession of correspondencies from the divine [being or principle] to the last natural principle. Inasmuch as an idea concerning correspondencies, their nature and quality, can hardly be formed by those, who have heretofore been unaccustomed to think on the subject, it may be expedient to say a few words concerning correspondencies; it is known from philosophy, that the end is the first of the cause, and that the cause is the first of the effect; to the intent that the end, the cause, and the effect may follow in order, and act in unity, it is needful that

that the effect should correspond to the cause, and the cause correspond to the end; nevertheless the end doth not appear as the cause nor the cause as the effect; for to the intent that the end may produce the cause, it must call in administering means from the region where the cause is, by which means the end may make the cause; and to the intent that the cause may produce the effect, it must also call in administering means from the region where the effect is, by which means the cause may make the effect; these administering means are the things which correspond; and inasmuch as they correspond, the end may be in the cause and act the cause, and the cause may be in the effect and act the effect, consequently the end by the cause may act the effect: but it is otherwise when there is not correspondence, for in such case the end hath not a cause in which it may be, still less an effect in which it may be, but is changed and varied in the cause, and finally in the effect, according to the form made by the administering means: all and singular the things in man, yea all and singular the things in nature, succeed each other as the end, the cause, and the effect, and when they thus correspond to each other, they then act in unity, for in such case the end is the all in all things of the cause, and by the cause is the all in all things of the effect: as for example; when heavenly love is the end, the will the cause, and action the effect, if there be correspondence, then heavenly love flows-in into the will, and the will into the action, and they so act in unity, that the action by correspondence is as it were the love; or as when the faith of charity is the end, thought the cause, and discourse the effect, if there be correspondence, then faith grounded in charity flows-in into the thought, and the thought into the discourse, and so act in unity, that the discourse by correspondence is as it were the end; but to the intent that the end, which is love or faith, may produce the cause, which is will and thought, it must call in administering means in the rational mind, which must correspond, for without administering means which correspond, the end, which is love or faith, cannot be received, howsoever it flows-in from the Lord through heaven. Hence it is manifest, that the interior and exterior things of man, that is, his rational, natural, and sensual things, must be reduced into correspondence, to the intent that they may receive the divine influx, consequently that man may be re-born, and that it is not well to him until this is effected. Hence now it is that in the present passage, by the expression, "when it is well to thee," is signified correspondence.

5132. "And do I pray mercy with me"—that hereby is signified the reciprocal principle of charity, appears from the signification of mercy, as denoting love, see n. 3063, 3073, 3120, 5042, in the present case love towards the neighbour or charity, because above, n. 5130, the reception of faith was spoken of, for faith and charity will make one in the sensual principle, when this is re-born. The reason why mercy signifies charity is, because all who are in charity, are in mercy, or, all who love the neighbour, are merciful to him, wherefore the exercises of charity are described in the word by works of mercy, as in Matthew, "I was hungry and ye gave to me to eat, I was "thirsty and ye gave to me to drink, I was a sojourner and ye "gathered me, naked and ye clothed me, I was sick and ye "visited me, I was in prison and ye came to me," xxv. 35, 36; and in other places by doing good to the poor, the afflicted, the widows, and the fatherless. Charity in its essence is to will well to the neighbour, and to be affected with good, and to acknowledge good for the neighbour, consequently those who are principled in good, with a difference according to their advancement in good; hence charity, inasmuch as it is affected with good, is affected with mercy towards those who are in miseries; the good of charity hath this in it, because it descends from the Lord's love towards the universal human race, which love is mercy because all the human race is constituted in miseries: there is an appearance of mercy occasionally with the evil who are in no charity, but it is grief on account of what themselves suffer, for it is shewn towards their friends who make one with themselves, and when their friends suffer, they suffer; this mercy is not the mercy of charity, but is the mercy of friendship for the sake of self, which viewed in itself is unmercifulness, for it despises or hates all others except itself, thus except the friends who make one with itself.

5133. "And cause to remember me to Pharaoh"—that hereby is signified communication with the interior natural principle, appears from the signification of causing to remember to any one, as denoting to communicate; and from the representation of Pharaoh, as denoting the interior natural principle, see n. 5080, 5095: by communication with the interior natural principle is meant conjunction by correspondence: the interior natural principle is that which receives the ideas of truth and good from the rational principle, and stores them up for use, consequently which immediately communicates with the rational principle; but the exterior natural principle is that which
receives

receives the images and thence the ideas of things from the world through sensual things; these ideas, unless they be illustrated by those which are in the interior natural principle, present fallacies, which are called the fallacies of the senses; and when man is in these fallacies, he believes nothing but what is in agreement with them, and what they confirm, as is the case if there be not correspondence; and neither is there correspondence, unless man be imbued with charity, for charity is the uniting medium, because in the good thereof there is life from the Lord, which life arranges truths into order, so that the form of charity may exist, or charity in an image; this form appears visible in the other life, and is the very angelic life itself; hence all the angels are forms of charity, the beauty whereof is from the truths which are of faith, and the life of the beauty is from the good which is of charity.

5134. "And bring me forth out of this house"—that hereby is signified liberation from evils, appears from the signification of bringing forth, as denoting liberation; and from the signification of house, as denoting good, see n. 710, 1708, 2048, 2233, 3128, 3652, 3720, 4982, wherefore in the opposite sense it denotes evil; hence it is evident, that by the expression, "bring me forth out of this house," is signified liberation from evils; this also follows in it's order from the things which precede; when in the exterior natural principle, which is here treated of, faith is received, n. 5130, correspondence is effected, n. 5131, and charity is received, n. 5132, and thereby communication is opened with the interior natural principle, n. 5133, in this case that principle is liberated from the evils whereby the celestial principle, which is represented by Joseph, n. 5086, 5087, 5106, was alienated, which alienation is signified by his being taken away by theft, as presently follows: and also, when the natural principle is regenerated by charity and faith, in this case it is liberated from evils, for evils in this case are separated, and are cast out from the center, where they had heretofore been, to the circumferences, whither the light of truth from good doth not reach; with man evils are thus separated, but still they are retained, for they cannot be altogether blotted out; but with the Lord, who made the natural principle in himself divine, evils and falses were altogether ejected and blotted out, for the divine [principle] can have nothing common with evils and falses, neither can it terminate therein, as is the case with man, for the divine [principle] is the very esse of good and of truth, which

which is at an infinite distance alienated from what is evil and false.

5135. "Because in being taken away by theft I was taken away"—that hereby is signified that celestial things were alienated by evil, appears from the representation of Joseph, who saith these things of himself, as denoting the celestial principle in the natural; see n. 5086, 5087, 5106, consequently denoting celestial things therein, and from the signification of being taken away by theft, as denoting to be alienated by evil, for to steal is to alienate, and theft is the evil which alienates, and also theft is the evil which claims to itself those things which are therein; theft signifies alienation in respect to the habitation which it occupies, from which it ejects goods and truths, and which it fills with evils and falses, and theft signifies the claiming of the things of others, when it attributes to itself, and makes it's own, the goods and truths which are in that habitation, and also when it applies them to evils and falses: to the intent that it may be known what theft is in the spiritual sense, it may be expedient to shew how the case is with evils and falses when they enter and occupy the habitation, and also when they claim to themselves the goods and truths which are there: man from infancy even to childhood, and in some cases to early youth, imbues goods and truths by instruction from parents and masters, for at that time he eagerly seizes upon those things and simply believes; the state of innocence helps them forward, and fits them in the memory, but places them in the first threshold, for infantile and puerile innocence is not the internal innocence which affects the rational principle, but is the external innocence which only affects the exterior natural principle, n. 2306, 3183, 3495, 4563, 4797; but when man advances in age, and begins to think not as heretofore from parents and masters, but from himself, he then resumes and as it were ruminates upon those things which he had before learned and believed, and either confirms them, or doubts about them, or denies them; if he confirms them, it is a token that he is in good; but if he denies, it is a token that he is in evil; but if he doubts about them, it is a token that in succeeding age he will accede either to the affirmative or to the negative: the things which man, as an infant in earliest age, eagerly seizes upon or believes, and which he afterwards either confirms, or doubts about, or denies, are principally these, that there is a God, and that he is one, that he hath created all things, that he recompenses those who do well, and punishes those who do evils, that there is a life after

after death, and that the evil go into hell, and the good into heaven, thus that there is a hell and a heaven, that the life after death is eternal, also that he ought to pray daily, and this with humility, that the sabbath day is to be accounted holy, that parents ought to be honoured, and that he ought not to commit adultery, nor to kill, nor to steal, and several like things; these things man imbibes and imbues from infancy, but when he begins to think from himself, and to lead himself, if he confirms such things in himself, and super-adds more things which are yet of a more interior nature, and lives according to them, it is then well with him; but if he begins to infringe upon those things, and at length to deny, howsoever he may live according to them in externals for the sake of civil laws, and for the sake of society, he is then in evil; this is the evil which is signified by theft, so far as it, like a thief, occupies the habitation where heretofore good was, and in several instances so far as it takes away the goods and truths, which had heretofore been there, and applies them to confirm evils and falses: the Lord, as far as is possible, in such case removes the goods and truths from that habitation, and withdraws them towards the interiors, and stores them up for use in the interior natural principle; these goods and truths stored up in the interior natural principle are signified in the word by remains, concerning which see n. 468, 530, 560, 561, 660, 661, 1050, 1738, 1906, 2284; but if evil steals the goods and truths in that principle, and applies them to confirm evils and falses, especially if it doth this from deceit, in such case it consumes those remains, for in such case it mixes evils together with goods and falses with truths, insomuch that they cannot be separated, and in such case it is all over with man. That such things are signified by theft, may be manifest from the application alone of theft to those things which are of spiritual life; in spiritual life there are no other riches than the knowledges of good and truth, nor any other possessions and inheritances than the happinesses of life derived from goods and consequent truths; to steal those things, as was said above, is theft in the spiritual sense; wherefore by thefts in the word nothing else is signified in the internal sense, as in Zechariah, "I lifted up my eyes and saw, when lo! a flying roll;" then he said to me, this is the curse going forth over the "faces of the whole earth, for every one that stealeth hence, as "it is innocent: and every one that forswearth himself, as "it, is innocent: I have cast it forth, that *it may enter into the* "house of the thief, and into the house of him that forswearth "himself by my name for a lie; and it shall pass the night in "his house, and shall consume it, and the wood thereof and "the

“the stones thereof,” v. 1, 2, 3, 4; the evil, which taketh away the remains of good, is signified by him that stealeth and by the house of the thief, and the false, which taketh away the remains of truth, is signified by him who forsweareth himself and by the house of him that forsweareth himself; the faces of the whole earth denote the universal church; therefore it is said that that curse shall consume the house, and the wood thereof, and the stones thereof; house denotes the natural mind or man in respect to that mind, n. 3128, 3538, 4973, 5023; wood denotes goods in that mind, n. 2784, 2810, 3720, 4943; and stones denote truths, n. 643, 1298, 3720. The prophanation and consequent taking away of good and truth in the spiritual sense is signified by the deed of Achan, in that he took of the devoted things a cloak of shinar, 200 shekels of silver, and a tongue of gold, and hid them beneath the earth in the midst of his tent; on which account he was stoned, and all the things were burned, of which it is thus written in Joshua, “Jehovah said to Joshua, Israel hath sinned, they have transgressed my covenant which I commanded them, and have taken of the devoted thing, *they have committed theft*, they have dissembled, and have put it among their vessels,” vii. 11, 21, 25; by things devoted were signified falses and evils, which were in no wise to be mixed with things holy; the cloak of shinar, the shekels of silver, and tongue of gold, in the spiritual sense denote species of the false; to hide them beneath the earth in the midst of the tent signified commixture with holy things; that tent denotes what is holy, see n. 414, 1102, 1566, 2145, 2152, 3312, 3391, 4428, 4391, 4599; these things were signified by Israel committing theft, dissembling, and putting them amongst their vessels, for vessels are holy truths, n. 3068, 3079, 3316, 3318. And in Jeremiah, “the going forth of Esau I will bring upon him, the time I will visit him; if grape-gatherers should come to thee, will they not leave gleaning grapes? *If thieves in the night* will they not spoil the sufficiency? I will make Esau bare, I will reveal his hidden things, and he shall not be able to conceal himself; his seed is devastated, and his brethren, and his neighbours, and he is not,” xlix. 8, 9, 10, where Esau denotes the love of evil to which falses are adjoined, n. 3322; that this evil consumes the remains of good and truth, is signified by thieves spoiling the sufficiency in the night, and by his seed, his brethren, and his neighbours being devastated, and he being not; seed denotes the truths which are of faith derived from charity, n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373; brethren

brethren denote the goods which are of charity, n. 367, 2508, 2524, 2360, 3160, 3303, 3459, 3815, 4121, 4191; neighbours denote the adjoined and adjacent truths and goods which were his: in like manner it is written of Esau in Obadiah, "*if thieves should come to thee, if overthrowers by night, how wilt thou be cut off, will they not steal what is enough for them, if grape-gatherers should come to thee, will not they leave clusters,*" verse 5; grape-gatherers denote falses which are not from evil; by those falses the goods and truths stored up by the Lord in man's interior natural principle, that is, remains, are not consumed, but by falses derived from evils, which steal truths and goods, and also apply them to confirm evils and falses by sinister applications. So in Joel, "a people great and strong, as mighty men shall they run, as men of war, they shall climb the wall, and every one shall proceed in their ways; they shall run to and fro in the city, they shall run on the wall, they shall come up into the houses, *they shall enter in through the windows as a thief,*" ii. 7, 9; a people great and strong denotes falses fighting against truths, n. 1259, 1260, and because they fight strongly in destroying truths, they are said to be as mighty men and as men of war; the city, through which they are said to run to and fro, denotes the doctrinals of truth, n. 402, 2268, 2450, 2712, 2943, 3216; the houses, into which they shall come up, denote the goods which they destroy, n. 710, 1708, 2048, 2233, 3128, 3652, 3720, 4982: the windows, through which they shall enter in, denote things intellectual and thence reasonings, n. 655, 658, 3391, hence they are compared to a thief, because they seize upon the habitation heretofore occupied by truths and goods. So in David, "when thou hatest discipline, and rejectest my words behind thee, *if thou shalt see a thief thou runnest with him,* and thy part is with the adulterers, thou coverest thy mouth for evil, and with thy tongue thou framest deceit," Psalm l. 17, 18, 19, speaking of a wicked person, where to run with a thief denotes to alienate truth from himself by what is false. And in the Apocalypse, "they repented not of their murders, nor of their incantations, nor of their whoredoms, *nor of their thefts,*" ix. 21; murders denote the evils which destroy goods; incantations denote the falses thence derived which destroy truths; whoredoms denote truths falsified; thefts denote goods thereby alienated. And in John, "verily, verily, I say unto you, he who entereth not in by the door into the sheep-fold, but climbeth up some other way, he is *a thief and a robber*; but he who entereth in by the door, is the shepherd of the sheep. I

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“ am the door, by me if any one enter in, he shall be saved, “ and shall go in and out, and find pasture ; *the thief cometh not but to steal*, and to kill, and to destroy,” x. 1, 2, 8, 9, 10; thief in this passage denotes the evil of merit, for he who takes away from the Lord what is his, and claims it to himself, is called a thief ; this evil, inasmuch as it closes the way, and prevents good and truth from the Lord from flowing-in, is said to kill and to destroy : the like is signified by the commandment in the decalogue, “ *thou shalt not steal*,” Deut. v. 19, n. 4174. From these considerations it may be evident, what is signified by the laws enacted in the Jewish church concerning thefts, as in Exod. xxi. 16 ; Chap. xxii. 1, 2, 3, 4 ; Deut. xxiv. 7 ; for all the laws in that church, inasmuch as they derived their origin from the spiritual world, correspond to the laws of order which are in heaven.

5136. “ Out of the land of the Hebrews ”—that hereby is signified from the church, viz. that heavenly things were alienated by evil, appears from the signification of the land of the Hebrews, as denoting the church ; the land of the Hebrews is here the land of Canaan, for Joseph was taken away thence. The reason why by the land of Canaan in the word is signified the church, is, because the church had been in that land from the most ancient time, first the most ancient church which was before the flood, next the ancient church which was after the flood, afterwards the other ancient church which was called the Hebrew church, and at length the Jewish church ; and that the Jewish church might be there instituted, Abram was commanded to betake himself thither out of Syria, and it was there promised that that land should be given to his posterity for an inheritance ; hence it is that by land [or earth] in the word is signified the church, and by the universal earth, mentioned in the word throughout, is signified the universal church, and also by the new heaven and the new earth is signified a new church internal and external : the reason why the church was continued there from the most ancient time was, because the man of the most ancient church, who was celestial, was such, that in all and singular things which were in the world and upon the earth, he saw a representative of the Lord’s kingdom, the objects of the world and of the earth being to him the means [or mediums] of thinking about heavenly things ; hence all the representatives and significatives, which were afterwards known in the ancient church, took their rise, for they were collected by those who are understood by Enoch, and were preserved for the use of posterities,

ties, n. 519, 521, 2896; from this circumstance it came to pass, that singular the places, and also singular the mountains and rivers in the land of Canaan, where the most ancient [people] dwelt, were made representative, and also all the kingdoms round about; and inasmuch as the word could not be written otherwise than by representatives and significatives, even of places, therefore for the sake of that end the church was successively preserved in the land of Canaan; but after the coming of the Lord it was translated elsewhere, because then representatives were abolished: from these considerations it is evident, that by the land of Canaan, which is here called the land of the Hebrews, is signified the church. But see what hath been heretofore adduced on these subjects, viz. that the most ancient church, which was before the flood, was in the land of Canaan, n. 567, 3686, 4447, 4454. That part of the ancient church, which was after the flood, was there, n. 3686, 4447; that also another ancient church, which was called the Hebrew church, was there, n. 4516, 4517. That Abram on that account was ordered to go thither, and the land was given to his posterity, n. 3686, 4447. That from this circumstance the land of Canaan represented the Lord's kingdom, n. 1607, 3038, 3481, 3705, 4240, 4447. And that hence it is that by earth [or land] in the word is signified the church, n. 566, 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 3355, 4447, 4535.

5137. "And also here I have not done any thing"—that hereby is signified innocence, may appear without explication, for not to do any thing of evil, is [a token] of innocence.

5138. "That they should put me in the pit"—that hereby is signified rejection amongst falses, appears from the signification of pit, as denoting the false, see n. 4728, 4744, 5038: the subject treated of above was concerning evil, in that celestial things were alienated by evil, n. 5134, 5135; the subject here treated of is concerning the false, for where mention is made of the one in the word, mention is made also of the other, viz. where mention is made of evil, mention is also made of the false, because where good is treated of, there also truth is treated of, to the intent that there may be a marriage in singular the things of the word, for the heavenly marriage is that of good and truth, but the infernal marriage is that of evil and the false; for where evil is, there the false is, adjoining itself to evil as a wife to a husband; and where good is, there truth is, because truth conjoineth itself to good, as a wife to a husband; hence from the life may be known what is the quality of the faith, for good is
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of the life and truth is of the faith, and on the other hand evil and the false: that there is a marriage in singular the things of the word, may be seen, n. 683, 793, 801, 2173, 2516, 2712, 4138.

5139. "Verses 16, 17, 18, 19. *And the prince of the bakers saw, that he interpreted good, and he said to Joseph, I also was in my dream, and behold three baskets perforated upon my head. And in the highest basket was of all Pharaoh's meat, the work of the baker, and the fowls did eat them out of the basket from above my head. And Joseph answered, and said, this is the interpretation thereof, the three baskets they are three days. In yet three days Pharaoh will lift up thy head from upon thee, and will hang thee upon wood, and the fowls shall eat thy flesh from upon thee.* And the prince of the bakers saw, signifies apperception of the sensual principle subject to the will-part: that he interpreted good, signifies what should happen: And he said to Joseph, signifies perception of the celestial principle in the natural: I also was in my dream, signifies prediction: and behold three baskets, signifies the successions of things of the will: perforated upon my head, signifies without termination any where in the middle: and in the highest basket, signifies the inmost of the will-principle: of all Pharaoh's meat, signifies full of celestial good for the nourishment of the natural principle: the work of the baker, signifies according to all the use of the sensual principle: and the fowls did eat them out of the basket from upon my head, signifies the false grounded in evil that it consumed it: and Joseph answered and said, signifies revelation from perception from the celestial principle in the natural: this is the interpretation thereof, signifies what it had in it: the three baskets, signifies the successions of things of the will: they are three days, signifies even to the last: in yet three days, signifies what is in the last: Pharaoh will lift up thy head from upon thee, signifies concluded from what was foreseen: and the fowls shall eat thy flesh from upon thee, signifies that the false of evil will consume the things which are of those sensual things.

5140. "And the prince of the bakers saw"—that hereby is signified apperception of the sensual principle subject to the will-part, appears from the signification of seeing, as denoting to understand and apperceive, see n. 2150, 2807, 3764, 4723; and from the signification of the prince of the bakers, as denoting in general the sensual principle subject to the will-part, thus those sensual things, see n. 5078, 5082.

5141. "That he interpreted good"—that hereby is signified what

what would happen, appears from the signification of interpreting, as denoting what it had in it, or what was in, see above, n. 5093, 5105, 5107, 5121, thus also what would happen: that good would happen, is an apperception grounded in the sensual principle, which apperception is respectively obscure: there is actually given apperception from the sensual or exterior natural principle, and apperception from the interior natural principle, and apperception from the rational principle; for when a man is in interior thought from affection, and withdraws the mind from sensual things and from the body, he is then in rational apperception, for in such case the things which are beneath, or which are of the external man, are at rest, and the man is then almost in his spirit; but when man is in exterior thought, grounded in causes which exist in the world, in this case his apperception is from the interior natural principle, the rational principle indeed flows-in, but not with any life of affection; but when man is in pleasures, and in the delights of the love of the world, and also of self-love, in this case the apperception is from the sensual principle, his life is in things external or in the body, and admits no more from interior things, than may suffice to moderate and check his sallies into what is dishonourable and unbecoming: but the more external the apperception is, so much the more obscure it is, for exterior things are respectively common [or general], inasmuch as innumerable interior things appear as one in what is exterior.

5142. "And he said to Joseph"—that hereby is signified the perception of the celestial principle in the natural, appears from the signification of saying in the historicals of the word, as denoting perception, of which frequent mention has been made heretofore; and from the representation of Joseph, as denoting the celestial principle in the natural, see n. 5086, 5087, 5106.

5143. "I also was in my dream"—that hereby is signified prediction, appears from the signification of a dream, as denoting prediction concerning an event, see n. 5092, 5104, 5112.

5144. "And behold three baskets"—that hereby are signified the successions of the things of the will, appears from the signification of three, as denoting what is complete and continuous even to the end, see n. 2788, 4495, 5114, 5122, thus what is successive; and from the signification of baskets, as denoting the things of the will; the reason why baskets denote the things of the will is, because they are vessels to contain meats,

meats, and because meats signify celestial and spiritual goods, and these are of the will; for all good appertains to the will, and all truth to the understanding; as soon as any thing proceeds from the will, it is perceived as a good: the subject treated of in what goes before was concerning the sensual principle subject to the intellectual part, which was represented by the butler; the subject now treated of is concerning the sensual principle subject to the will-part, which is represented by the baker, see n. 5077, 5078, 5082; what is successive or continuous in things intellectual was represented by the vine, it's three shoots, flowers, clusters, grapes, and at length the truth, which is of the intellectual principle, was represented by the cup, n. 5120; but what is successive in the things of the will is represented by three baskets upon the head, in the highest of which there was of all Pharaoh's meat, the work of the baker: by what is successive in things of the will is meant what is successive from the inmost principles appertaining to man even to his outermost, in which is the sensual principle; for there are degrees [or steps] as of a ladder from inmost principles to outermost, n. 5114; into the inmost there flows-in good from the Lord, and this through the rational principle into the interior natural principle, and thence into the exterior natural or sensual principle, distinctly, as it were by the steps [or degrees] of a ladder, and in every step [or degree] it is qualified according to reception; but how the case is further with this influx and it's succession, will be shewn in what follows. Baskets signify things of the will, so far as goods are therein, also in other passages of the word, as in Jeremiah, "Jehovah shewed me, when lo! *two baskets [corbes] of figs*, set before the temple of Jehovah; *in the one basket* the figs were exceedingly good, as the figs of [trees] bearing the first fruits; *but in the other basket* the figs were exceedingly evil, which could not be eaten by reason of their badness," xxiv. 1, 2, 3; in this passage basket [*corbis*] is expressed by another term in the original tongue, signifying the will-principle [*voluntarium*] in the natural principle; the figs which were in one basket are natural goods, but those in the other are natural evils. And in Moses, "When thou shalt come into the land which Jehovah thy God shall give thee, thou shalt take of the first fruits of all the fruit of the land, and shalt bring them out of thy land, and shalt put them in a basket [*calathos*] and shalt go to the place which Jehovah shall choose; then the priest shall take the basket out of thine hand, and shall set it before the altar of Jehovah thy God," Deut. xxvi. 1, 2, 3,

3, 4; in this passage also, basket [*calathus*] is expressed by another term, signifying the new will-principle in the intellectual part; the first-fruits of the fruit of the earth are the goods which are thence derived. Again, "to sanctify Aaron and his sons, Moses was to take bread of things unleavened and cakes of things unleavened mixed with oil, and wafers of things unleavened anointed with oil, and to make them flour of wheat; and *was to place them upon one basket*, and bring them near *in the basket*. Aaron shall eat and his sons *the flesh of the ram and the bread in the basket* at the door of the tent of the assembly," Exod. xxix. 2, 3, 32; in this passage basket [*canistrum*] is expressed by the same term as in this chapter, signifying the will-principle, in which are the goods signified by bread, cakes, oil, wafers, flour, and wheat; by the will-principle [*voluntarium*] is understood what contains, for good from the Lord flows-in into the interior forms of man, as into its vessels, which forms, if they be disposed for reception, are the baskets wherein those goods are deposited. Again, "when a Nazarite was inaugurated, he shall take *a basket of things unleavened* of fine flour, cakes mixed with oil, and wafers of things unleavened anointed with oil, with their meat-offering and their drink-offerings; he shall also make a ram a sacrifice of peace-offerings to Jehovah, besides *a basket of things unleavened*; and the priest shall take a shoulder boiled of the ram, and one unleavened cake *out of the basket*, and one wafer of what is unleavened, and shall give them upon the hand of the Nazarite, and he shall wave them with waving before Jehovah," Numb. vi. 15, 17, 19; in this passage also basket [*canistrum*] denotes the will-principle as that which contains; the cakes, wafers, oil, meat-offering, boiled shoulder of the ram, are the celestial goods which were represented; for the Nazarite represented the celestial man, n. 3301. At that time similar things, which were for worship, were carried in baskets [*canistris*] or in baskets [*calathis*], as also the kid of the goats by Gideon, which he brought forth to the angel under the oak, Judges vi. 19, and this by reason that baskets [*canistri et calathi*] represented the things containing, and the things contained which were therein.

5145. "Perforated upon my head"—that hereby is signified without termination any where in the middle, appears from the signification of perforated, as denoting what is open from the highest to the lowest, thus what is not closed, consequently what is without termination any where in the middle; and from the signification of head, as denoting interior things,

especially those of the will ; for in the head are all substances and forms in their beginnings, wherefore all sensations thither tend and there present themselves, and thence all acts descend and have their derivations ; that the faculties of the mind are there, viz. those things which are of the understanding and the will, is evident ; wherefore by the head are signified interior things ; those baskets represented those things which are in the head. The subject now treated of is concerning the sensual things subject to the will-part, and by the baskets perforated upon the head is signified, that interior things were without termination any where in the middle, wherefore also those sensual things were rejected and damned, as it follows ; but it may be expedient to say what is meant by being without termination any where in the middle ; interior things appertaining to man are distinguished into degrees, and in every degree are terminated, and by termination separated from an inferior degree, thus from the inmost to the outermost ; the interior rational principle constitutes the first degree ; in that degree are the celestial angels, or in that degree is the inmost or third heaven ; the exterior rational principle constitutes another degree ; in that degree are the spiritual angels, or in that degree is the middle or second heaven ; the interior natural principle constitutes a third degree ; in that degree are good spirits, or the ultimate or first heaven ; the exterior natural principle, or the sensual principle, constitutes a fourth degree, and in this degree is man ; these degrees with man are most distinct ; hence it is that man, as to his interiors, if he lives in good, is a heaven in it's least form, or that his interiors correspond to the three heavens ; and hence it is that man after death, if he hath lived the life of charity and love, can be translated even into the third heaven ; but in order to acquire such a capacity, it is necessary that all the degrees appertaining to him be well terminated, and thus by terminations be distinct one amongst another ; and when they are terminated or by terminations are made distinct one amongst another, in this case every degree is a plane, in which the good flowing-in from the Lord rests, and where it is received ; without those degrees as planes, good is not received, but flows-through, as through a sieve or through a perforated basket, even to the sensual principle, and in that principle, inasmuch as it is without any direction in the way, it is changed into what is defiled, which appears to those who are in it as good, viz. into the delight of self-love and the love of the world, consequently into the delight of hatred, of revenge, of cruelty, of adultery, of avarice, or into mere voluptuousness

voluptuousness and luxuriousness ; this is the case if the things of the will with man are without termination any where in the middle, or if they are perforated. Whether there are terminations and consequent planes, may also be known, it being indicated by the perceptions of good and truth, and of conscience ; with those who have perceptions of good and truth, as the celestial angels, the terminations are from the first degree to the last, inasmuch as without the terminations of each degree, such perceptions cannot be given ; concerning those perceptions, see n. 125, 202, 495, 503, 511, 536, 597, 607, 784, 865, 895, 1121, 1383, 1384, 1387, 1919, 2144, 2145, 2171, 2515, 2831 ; with those who have conscience, as the spiritual angels, there are terminations also, but from the second degree, or from the third to the last, the first degree being closed to them ; it is said from the second degree, or the third, because conscience is twofold, interior and exterior ; interior conscience is that of spiritual good and truth, exterior conscience is that of justice and equity ; conscience itself is in the interior plane, in which the influx of the divine good terminates ; but they who have no conscience, have not any interior plane which receives influx, and with them good flows-through even to the exterior natural or natural sensual principle, and is there turned, as was said, into filthy delights ; there appears to them sometimes a pain as of conscience, but it is not conscience ; it is a pain grounded in the privation of their delight, as of honour, of gain, of reputation, of life, of pleasures, of the friendship of such as themselves, and this is in consequence of the terminations being in such delights : from these considerations it may be evident what is signified in the spiritual sense by the perforated baskets. In the other life especially it is discovered whether the things of the will appertaining to man have been terminated or not terminated ; with those in whom they have been terminated, there is a zeal for spiritual good and truth, or for what is just and equitable, for they had done good for the sake of good or for the sake of truth, and had acted justly for the sake of what is just or equitable, not for the sake of gain, honour, and the like : all they, with whom the interior things of the will have been terminated, are elevated to heaven, for the divine [principle] flowing-in can lead them ; but all they, with whom the interior things of the will have not been terminated, convey themselves into hell, for the divine [principle] flows-through, and is turned into the infernal, as when the heat of the sun falls into filthy excrements, whence comes an offensive stench : consequently all they, who have had conscience, are saved, but they who have had

had no conscience, cannot be saved. The things of the will are then said to be perforated or not terminated, when there is no affection of good and truth, or of what is just and equitable, but when these things are held respectively as vile or as nought, or are esteemed only for the sake of securing gain or honour; the affections are what terminate and what close, wherefore also they are called bonds, the affections of good and truth internal bonds, and the affections of evil and the false external bonds, n. 3835; unless the affections of evil and the false were bonds, man would be insane, n. 4217, for insanities are nothing else but the loosening of such bonds, thus they are non-terminations therein; but inasmuch as in these bonds there are no internal bonds, therefore there is insanity within as to the thoughts and affections, which is prevented from bursting forth by the government of external bonds, such as the affections of gain, of honour, of reputation for the sake thereof, and the consequent fears of the law and of the loss of life: This was represented in the Jewish church by the declaration, "that every open vessel in the house of a dead person, over which there was not a piece of cloth for a covering, should be unclean," Numb. xix. 15: like things are also signified by works full of holes in Isaiah, "they shall be ashamed who make thread of silk, and who weave *works full of holes*; and the foundations thereof shall be bruised; all that make the ponds of the soul a reward," xix. 9. 10: and by holes in Ezechiel, "the spirit introduced the prophet to the gate of the court, where he saw, and behold *one hole in the wall*; and said to him, *come bore through the wall, therefore he bored through the wall*, when lo one door; then the spirit said to him, enter in and see the abominations which they do here; when he entered in and saw, behold every effigy of creeping thing and beast, an abomination, and all the idols of the house of Israel depicted upon the wall round about," viii. 7, 8, 9, 10.

5146. "And in the highest basket"—that hereby is signified the inmost of the will-principle, appears from the signification of basket, as denoting the will-principle, see above, n. 5144; and from the signification of the highest, as denoting the inmost, see n. 2148, 3084, 4599: the reason why the highest denotes the inmost is, because interior things, with man who is in space, appear as superior things, and exterior things as inferior; but when the idea of space is put off, as is the case in heaven, and also in the interior thought of man, then is put off the idea of what is high and deep, for height and depth come

come from the idea of space: yea, in the interior heaven neither is there the idea of things interior and things exterior, because to this idea there also adheres somewhat of space, but there is the idea of more perfect or imperfect state, for interior things are in a more perfect state than exterior things, because interior things are nearer to what is divine, and exterior things are more remote thence; this is the reason why what is highest signifies what is inmost. Nevertheless no one can comprehend what an interior principle is in respect to an exterior, unless he knows how the case is with degrees, concerning which see n. 3691, 4154, 5114, 5145; man hath no other conception concerning what is interior and thence more perfect, than as concerning what is purer in continual diminution; but what is purer and grosser is given in one and the same degree, as well according to extension and compression, as according to determinations, and also according to the insertions of things homogeneous and of things heterogeneous; inasmuch as such is the idea concerning the interior things of man, it cannot be otherwise apprehended than that exterior things cohere with interior by continuance, and thereby act altogether in unity; but if a genuine idea be formed concerning degrees, it may then be comprehended how interior and exterior things are distinct one amongst another, and that they are so distinct, that interior things can exist and subsist with exterior, but exterior things in no wise without interior; it may also be comprehended, how the case is with the correspondence of interior things in exterior, and likewise how exterior things can represent interior: the above is the reason why the learned can form nothing but mere hypothesis in their dissertations concerning the commerce of the soul and body, and why also several of them believe that the life is in the body, and thus, that when the body dies, they shall die also as to interior things by reason of their coherence, when yet it is only the exterior degree which dies, the interior degree in this case surviving and living.

5147. "Of all Pharaoh's meat"—that hereby is signified full of celestial good for the nourishment of the natural principle, appears from the signification of meat, as denoting celestial good, of which we shall speak presently; and from the representation of Pharaoh, as denoting the interior natural principle, concerning which see n. 5080, 5095, and also the natural principle in common, for the interior natural principle and the exterior make one when they correspond; and whereas meat is for nourishment, therefore by of all Pharaoh's meat is signified full of celestial good for the *nourishment* of the natural

tural principle. It is said that that meat was in the highest basket, and thereby is signified that the inmost of the will-principle was full of celestial good; for good from the Lord flows-in through man's inmost principle, and thence by steps [or degrees] as of a ladder to exterior things; for the inmost principle is respectively in the most perfect state, wherefore it can immediately receive good from the Lord, but not so inferior principles; if inferior principles received good from the Lord immediately, they would either obscure it or pervert it, for they are respectively more imperfect. As to what concerns the influx of celestial good from the Lord, and its reception, it is to be noted, that the will-principle of man receives good, and his intellectual principle receives truth, and that the intellectual principle cannot in any wise receive truth, so as to appropriate it, unless at the same time the will-principle receives good, so also *vice versa*; for the one flows-in thereby into the other, and disposes the other to receive; intellectual things may be compared to forms which are continually varying, and the things of the will to the harmonies resulting from the variation; consequently truths may be compared to variations, and goods to the delights thence derived; and whereas this is eminently the case with truths and goods, it may be manifest that one cannot be given without the other, also that one cannot be produced but by the other. The reason why meat signifies celestial good is, because the meats of the angels are nothing else but the goods of love and charity, by which they are not only vivified but also recreated; those goods in act, or the exercises thereof, are especially for recreation to them, for they are their desires, and it is a known thing that desires, which are obtained by act, are for recreation and life: that such things yield nourishment to the spirit of man, when material meats yield nourishment to his body, may also be manifest from this consideration, that meats without delights conduce little to nourishment, but with delights they nourish, inasmuch as delights are what open the passages or ducts which receive and convey into the blood, but things undelightful close them; those delights with the angels are the goods of love and charity, and hence it may be concluded that the goods of love and charity are spiritual meats, which correspond to earthly meats: as goods are meats, so truths are drinks. In the word there is frequent mention made of meats; he who is not acquainted with the internal sense, cannot know otherwise than that common meats are there meant, whereas they are spiritual meats, as in Jeremiah, "all the people groan, *they seek bread*, they
"have

“have given their desirable things *for food, to recreate the soul,*” Lam i. 11. And in Isaiah, “every one *that thirsteth,* go ye “to the waters, and he who hath no money, go ye, buy, and “eat, and go ye, buy without silver, and without price, *wine* “and *milk,*” lv. 1. And in Joel, “the day of Jehovah is near, “and as a devastation from the thunderer it shall come; *is not* “*meat cut off before your eyes;* gladness and joy from the house “of our God: the *grains* are rotten under their clods, the “*garners* are wasted, the *granaries* are destroyed, because the “*corn* is withered,” i. 15, 16, 17. And in David, “*our gar-* “*ners are full,* yielding *from meat to meat,* our flocks are thou- “sands and ten thousands in our streets, there is no cry in our “villages; blessed is the people to whom it is thus,” Psalm cxliv. 13, 14, 15. Again, “all things wait for thee, *that thou* “*mayst give their meat in their season,* thou givest them, they “gather, thou openest thy hand, *they are satisfied with good,*” Psalm civ. 27, 28; in these passages celestial and spiritual meat is meant in the internal sense, when material meat is meant in the sense of the letter; hence it is evident, how the interior and exterior things of the word, or the things which are of the spirit therein and the things which are of the letter, correspond to each other, so that whilst man understands them according to the sense of the letter, the attendant angels understand the same according to the spiritual sense; thus the word was written, not only to be serviceable to the human race, but also to heaven, on which account all the expressions therein are significative of heavenly things, and all the things are representative thereof, and this even to the least tittle. That meat in the spiritual sense denotes good, the Lord also teaches manifestly in John, “labour not for *the meat* which perisheth, but for *the* “*meat* which remaineth unto eternal life, which the son of “man shall give to you,” vi. 27. Again, “my flesh is truly “*meat,* and my blood is truly drink,” John vi. 55; flesh is divine good, n. 3813, and blood is divine truth, n. 4735. Again, “Jesus said to his disciples, *I have meat to eat* which “ye know not of; the disciples said one to another, hath any “one brought him what to eat; Jesus said unto them, *my meat* “is to do the will of him who hath sent me, and to accomplish “his work,” iv. 32, 33, 34; to do the will of the father, and to accomplish his work, is the divine good in act or exercise, which in the genuine sense is meat, as was said above.

5148. “The work of the baker”—that hereby is signified according to all use of the sensual principle, appears from the signification of work, as denoting according to all use, of which

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we shall speak presently ; and from the signification of baker, as denoting the sensual principle subject to the will-part, see n. 5078, 5082 : the reason why work denotes use is, because it is predicated of the will-principle, or of the sensual principle subject to the will-part, and whatsoever is done by that principle, and may be called work, must be use ; all works of charity are nothing else, for works of charity are works from the will, which are uses.

4149. “ And the fowls did eat them out of the basket from “ above my head”—that hereby is signified the false grounded in evil that it consumed, appears from the signification of fowls, as denoting things intellectual, and also thoughts, consequently the things which are thence derived, viz. in the genuine sense truths of every kind, and in the opposite sense falses, see n. 40, 745, 776, 778, 866, 988, 3219 ; and from the signification of eating, as denoting to consume ; the expression also in the original tongue here rendered *did eat* denotes to consume ; and from the signification of basket, as denoting the will-principle, see n. 5144, 5146, in the present case evil from the will-principle, because the basket was perforated, n. 5145 ; hence it follows, that by the fowl eating out of the basket from above the head is signified, the false grounded in evil that it consumed. The false is of a twofold origin, viz. the false of doctrine, and the false of evil ; the false of doctrine doth not consume goods, for man may be in the false of doctrine, and yet in good, hence it is that even the Gentiles are saved in all doctrine ; but the false of evil is what consumes good, evil itself being opposite to good ; yet by itself it doth not consume goods, but by the false, for the false assaults the truths which are of good, truths being as it were the out-works within which is good, and by the false the out-works are attacked and overthrown, and when they are overthrown, good is given to the curse. He who doth not know that fowls signify things intellectual, cannot know any other, than that when fowls are named in the word either fowls are meant thereby, or the term is used in the way of comparison as in common discourse ; that fowls denote the things of the understanding, as the thoughts, ideas, reasonings, principles, consequently truths or falses, no one can know but from the internal sense, as in Luke, “ the kingdom of God is like unto a grain of “ mustard seed, which a man took and cast into his garden, and “ it grew, and became a great tree, so that the fowls of heaven “ dwelt in the branches thereof,” xiii. 19 ; the fowls of heaven denote truths. And in Ezechiel, “ it shall become a magnificent

"ficent cedar, and *under it shall dwell all fowl of every wing*,
 "in the shade of the branches thereof they shall dwell," xvii.
 23, where fowl of every wing denotes truths of every kind.
 Again, "Ashur is a cedar in Libanus, in the branches thereof
 "built *all the fowls of the heavens*, and beneath the branches
 "thereof every beast of the field brought forth, and in the
 "shade thereof dwelt all great nations," xxxi. 6; fowls of the
 heavens in like manner denote truths. Again, "upon his
 "ruin shall dwell *every fowl of the heavens*, and upon his
 "branches shall be every wild beast of the field," xxxi. 13,
 where fowl of the heavens denotes falses. And in Daniel,
 "Nebuchadnezzar saw in a dream, behold a tree in the midst
 "of the earth, beneath it the beast of the field had shade, and
 "*in the branches thereof dwelt the fowls of heaven*," iv. 10, 11,
 12, 18; in this passage also the fowls of heaven denote falses.
 And in Jeremiah, "I saw, when lo! there was no man, and
 "*all the fowl of heaven* flew away," iv. 25; no man denotes no
 good, n. 4287; the fowls of heaven, which flew away, denote
 truths that they were dissipated. Again, "*from the fowl of*
 "*the heavens* even to the beast, they flew away, they went
 "away," ix. 10, where the sense is the same. And in Matthew,
 "a sower went forth to sow, and some fell on the hard way,
 "and *the fowls came and devoured*," xiii. 3, 4, where fowls de-
 note reasonings, and also falses: in like manner in several other
 passages.

5150. "And Joseph answered and said"—that hereby is sig-
 nified revelation from perception from the celestial principle in
 the natural, appears from the signification of answering and
 saying, as denoting revelation from perception, see above, n.
 5121; and from the representation of Joseph, as denoting the
 celestial principle in the natural, see n. 5086, 5087, 5106: the
 reason why Joseph here denotes the celestial principle in the
 natural is, because the natural principle is treated of. With
 respect to the celestial principle and the spiritual, the case is
 this; the celestial principle itself and the spiritual principle it-
 self, which flows into heaven from the divine [principle] of the
 Lord, dwells principally in the interior rational principle, for in
 that principle the forms are more perfect and accommodated
 to reception; nevertheless the celestial and spiritual from the
 Lord's divine [principle] flows-in also into the exterior rational
 principle, and likewise into the natural, and this as well
 mediately as immediately, mediately through the interior ration-
 al principle, and immediately from the Lord's divine [princi-
 ple] itself; what flows-in immediately, is the principle which
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arranges, and what flows-in mediately is the principle which is arranged; thus it is in the exterior rational principle, and in the natural: hence it may be manifest what is meant by the celestial principle in the natural: the celestial principle is from the divine good, and the spiritual principle is from the divine truth, each from the Lord, which, when they are in the rational principle, are called the celestial and spiritual principle in the rational, and when in the natural, are called the celestial and spiritual principle in the natural. By the rational principle and the natural is meant the man himself, so far as he is formed to receive the celestial principle and the spiritual, but by the rational principle is meant his internal and by the natural his external; by influx and according to reception man is called celestial or spiritual, celestial, if the Lord's divine good is received in the will-part, spiritual, if in the intellectual part.

5151. "This is the interpretation thereof"—that hereby is signified what it had in it, appears from the signification of interpretation, as denoting what it hath in it, or what is in, see above, n. 5093, 5105 5107.

5152. "The three baskets"—that hereby is signified the successions of the things of the will, appears from the signification of three baskets, as denoting the successions of the things of the will, see above, n. 5144.

5153. "They are three days"—that hereby is signified even to the last, appears from the signification of three, as denoting one period and what is continuous thereof from beginning to end, thus even to the last, see n. 2788, 4495, 5122.

5154. "In yet three days"—that hereby is signified what is in the last, appears from what was said just above, n. 5152, concerning the signification of three.

5155. "Pharaoh shall lift up thy head from upon thee"—that hereby is signified what is concluded from what is foreseen appears from the signification of lifting up the head, as denoting what is provided and thence concluded, or what is concluded from what is provided, see above, n. 5124, but in the present case from what is foreseen, because it follows that he should be hanged on wood, by which is signified rejection and damnation: the reason why what is concluded from what is foreseen, but not from what is provided, is signified, is, because Providence is predicated of good, but foresight of evil, for all good flows-in from the Lord, wherefore it is provided, but all evil is from hell or from man's proprium which makes one with hell, wherefore it is foreseen; Providence about evil is nothing else but the direction or determination of evil to less evil

evil, and as much as is possible to good, but the evil itself is foreseen; in the present case therefore, inasmuch as the subject treated of is concerning the sensual principle subject to the will-part, and it's rejection on account of evil, it is foresight which is signified.

5156. "And shall hang thee upon wood"—that hereby is signified rejection and damnation, appears from the signification of being hanged on wood, as denoting rejection and damnation; for hanging on wood was a curse, and a curse is rejection from the divine [being or principle], consequently damnation; that hanging upon wood was a curse, is evident from Moses, "when there shall be in a man the crime of the judgment of death, and he shall be slain, *so that thou hang him upon wood*, "his carcase shall not be all night upon the wood, but burying "thou shalt bury him on the same day, *for he that is hanged is "the curse of God*; because thou shalt not pollute the earth, "which Jehovah thy God shall give thee for an inheritance," Deut. xxi. 22, 23; his not being all night upon the wood, signified perpetual rejection, for in the evening the day commenced anew, wherefore unless they who were hanged had been rejected before the evening, it would have represented that evil was not rejected, consequently that the earth was not freed from it, but that it was polluted, wherefore it is added, thou shalt not pollute the earth which Jehovah thy God shall give thee for an inheritance: that they who were hanged remained to the evening and no longer, may be seen, Joshua viii. 29. chap. x. 26. With the Jewish nation there were two principal punishments, stoning and hanging; stoning was on account of the false; and hanging on wood was on account of evil, and this because stone denotes truth, n. 643, 1298, 3720, and in the opposite sense the false, and wood denotes good, n. 2784, 2812, 3720, and in the opposite sense evil; wherefore in the prophetic word, mention is occasionally made of committing whoredom with stone and wood, and thereby is signified the perversion of truth, or the false, and the adulteration of good, or evil.

5157. "And the fowl shall eat thy flesh from upon thee"—that hereby is signified that the false of evil would consume the things which are of those sensual things, appears from the signification of eating, as denoting to consume, see above, n. 5149; and from the signification of fowl, as denoting the false, see also above, n. 5149; and from the signification of flesh, as denoting good, see n. 3812, 3813, hence in the opposite sense denoting evil; several expressions in the word have also
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an opposite sense, which is known from their signification in the genuine sense; and from the signification of from upon thee, as denoting from the sensual things subject to the will-part, for these are represented by the baker, n. 5078, 5082, and that these were evil, and therefore to be rejected, is evident from what goes before. How the case is in this respect, viz. that the sensual things subject to the intellectual part, which are represented by the butler, were retained, and that the sensual things subject to the will-part, which are represented by the baker, were rejected, is an arcanum, which without illustration cannot be comprehended; but the following observations may serve in some sort for it's elucidation; by sensual things are meant those scientifics and those delights, which have been insinuated, through the five external or bodily senses, into man's memory and into its concupiscencies, and which together constitute the exterior natural principle, by virtue whereof man is called a sensual man; those scientifics are subject to the intellectual part, but the delights to the will-part; the scientifics also have reference to truths which are of the understanding, and the delights to goods which are of the will; the former are what are represented by the butler and were retained, but the latter are what are represented by the baker and rejected; the reason why the former were retained is, because for a time they could accord with intellectual things, and the reason why the latter were rejected is, because they could not in any wise accord together; for the will-principle in the Lord, who is treated of in the supreme sense, was divine from conception, and was the divine good itself, but the will-principle by nativity from the mother was evil, wherefore this latter was to be rejected, and a new one to be procured in it's place from the divine will-principle by the intellectual, or from the divine good by the divine truth, thus from his own proper ability: this is the arcanum, which in the internal sense is here described.

5158. Verses 20, 21, 22, 23. *And it came to pass on the third day, the day of Pharaoh's birth, that he made a feast for all his servants, and lifted up the head of the prince of the butlers, and the head of the prince of the bakers, in the midst of his servants. And he brought back the prince of the butlers upon his butlership, and he gave the cup upon the palm of Pharaoh's hand. And he hanged the prince of the bakers, as Joseph interpreted to them. And the prince of the butlers remembered not Joseph, and forgot him.* And it came to pass on the third day, signifies in the last: the day of Pharaoh's birth, signifies when the natural principle was regenerated: he made a feast

for all his servants, signifies initiation and conjunction with the exterior natural principle : and lifted up the head, signifies according to what was provided and foreseen : of the prince of the butlers and the head of the prince of the bakers, signifies concerning the sensual things subject to each part, the intellectual and the will-part : in the midst of his servants, signifies which were amongst those things that were in the exterior natural principle : and brought back the prince of the butlers upon his butlership, signifies that the sensual things of the intellectual part were received and made subordinate : and he gave the cup upon the palm of Pharaoh's hand, signifies and were made subservient to the interior natural principle : and hanged the prince of the bakers, signifies that the sensual things of the will-part were rejected : As Joseph interpreted to them, signifies prediction from the celestial principle in the natural ; and the prince of the butlers remembered not Joseph, signifies that there was not as yet conjunction in every measure with the celestial of the natural principle : and forget him, signifies removal.

5159. "And it came to pass on the third day"—that hereby is signified in the last, appears from the signification of the third day, as denoting the last of a state, for day denotes state, n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, and third denotes what is complete, thus the last, n. 1825, 2788, 4495 ; by the last of a state is meant when a prior state ceases, and a new one commences ; with the man who is regenerating a new state commences, when the order is changed, as is the case when interior things receive dominion over exterior, and exterior things begin to serve interior, as well as to intellectual things as to the things of the will ; this is apperceived with the man who is regenerating, from this circumstance, that somewhat inwardly dictates a caution lest sensual delights and corporeal or terrestrial pleasures should have rule, and should draw intellectual things over to their party to confirm such rule, and when this is the case, the prior state is in it's last, and the new state is in it's first ; such is the thing signified by on the third day. With every man, whether he be regenerated or not regenerated, there exist changes of state, and also inversions, but in one way with those who are regenerated, and in another way with those who are not regenerated ; with those who are not regenerated, those changes or inversions are effected from causes in the body, and for the sake of causes in civil life ; causes in the body are the lusts which come with age and depart with age, also reflections upon the health of the body and long life

life in the world; causes in civil life are apparent external restraints of the lusts, principally with a view to acquire reputation and to pass for wise and for lovers of what is just and good, but for the end of securing honours and gain: whereas with those who are regenerated, the above changes or inversions are effected for the sake of spiritual causes, which proceed from what is essentially good and just, with which principles when man begins to be affected, he is then in the end of a prior state, and in the beginning of a new one. But since few are capable of knowing how the case herein is, it may be expedient to illustrate it by an example; he who doth not suffer himself to be regenerated, loves those things which are of the body for the sake of the body, but not for the sake of any other end, and also the world for the sake of the world, nor doth he go higher, because the things which are higher or interior, he in heart denies; but he who is regenerated, loves also the things which are of the body, and in like manner the things which are of the world, but for the sake of a higher or interior end, for he loves those things which are of the body for the sake of the end that there may be a sound mind in a sound body, and he loves his mind and it's soundness for the sake of an end still more inward, viz. that he may relish good and understand truth; he loves also those things which are of the world in like manner as others, but for the sake of the end that by the world, it's wealth, possessions, and honours, he may be in the means of exercising good and truth, justice and equity: from this example it may be known what is the quality of the one and of the other, and that in the external form they appear alike, but that in the internal they are altogether unlike; from these considerations it may also be manifest, what and of what quality the causes are, which make changes and inversions of state with those who are not regenerated, and with those who are regenerated; and hence likewise it may be known, that with the regenerate interior things have rule over exterior, whereas with the unregenerate exterior things have rule over interior; the ends which man regards are what have rule, for the ends regarded bring all things in man into subordination and subjection to themselves; man's most essential life is from no other source than from the end regarded, because the end regarded is always his love.

5160. "In the day of Pharaoh's birth"—that hereby is signified when the natural principle was regenerated, appears from the signification of being born, as denoting to be regenerated, of which we shall speak presently; and from the representation

presentation of Pharaoh, as denoting the interior natural principle, see n. 5080, 5095, in the present case the natural principle in general, because the interior natural principle and the exterior act in unity by correspondence with the regenerate. The reason why being born denotes to be regenerated is, because in the internal sense spiritual things are meant, and spiritual birth is regeneration, which is also called re-birth; wherefore when mention is made in the word of nativity, in heaven no other nativity is understood than what is effected by water and spirit, that is, by faith and charity, for by being re-born or regenerated, man is made man, and is altogether distinguished from the brutes, for in such case he becomes a son and heir of the Lord's kingdom: that by the nativities which are mentioned in the word, are signified spiritual nativities, may be seen, n. 1145, 1255, 3860, 3868, 4070, 4668.

5161, "He made a feast for all his servants"—that hereby is signified initiation and conjunction with the exterior natural principle, appears from the signification of a feast, as denoting initiation to conjunction, see n. 3832, and denoting also conjunction by love and appropriation, n. 3596; and from the signification of servants, as denoting those things which are of the exterior natural principle; for when man is regenerated, then inferior things are made subordinate and subject to superior, or exterior things to interior, in which case exterior things become servants, and interior things lords; that such things are signified by servants in the word, may be seen, n. 2541, 3019, 3020; but they become servants of a quality agreeable to the love wherewith they are loved of the Lord, for it is mutual love which conjoins, causing it not to be apperceived as service, but as compliance from the heart, for good flows in from an interior principle, which causes such delight therein. Feasts were formerly made for various reasons, and by them was signified initiation into mutual love, and thereby conjunction; they were also made on birth-days, and on such occasions was represented by them the new birth or regeneration, which is the conjunction of interior things with exterior in man by love, consequently the conjunction of heaven with the world in him, for what is worldly or natural with man is in such case conjoined with what is spiritual and celestial.

5162. "And lifted up the head"—that hereby is signified what is provided and foreseen, appears from the signification of lifting up the head, as denoting what is concluded from what is provided, and also from what is foreseen, see above, n. 5124, 5155, provided in respect to the sensual principle subject to the

the intellectual part, and retained as good, which is represented by the butler, and foreseen in respect to the sensual principle subject to the will-part, and rejected as evil, which is represented by the baker; for good is provided, and evil is foreseen, because all good is from the Lord, and all evil is from hell, or from man's proprium; that man's proprium is nothing but evil, see n. 210, 215, 694, 874, 875, 876, 987, 1023, 1044, 1047, 1581, 3812, 4328.

5163. "Of the prince of the butlers, and the head of the prince of the bakers"—that hereby is signified concerning the sensual things subject to each part, the intellectual and the will-part, appears from the representation of the butler, as denoting the sensual principle subject to the intellectual part, see n. 5077, 5082; and from the representation of the baker, as denoting the sensual principle subject to the will-part, see n. 5078, 5082.

5164. "In the midst of his servants"—that hereby is signified which are amongst those things which are in the exterior natural principle, appears from the signification of in the midst, as denoting amongst them, and from the signification of servants, as denoting those things which are in the exterior natural principle, see just above, n. 5161: In the word all things are called servants which are beneath, and thence subordinate and subject to superior things, as those things are which are of the exterior natural principle, or the sensual things therein, in respect to the interior natural principle; those things also, which are of this latter natural principle, are said to be servants in respect to the rational principle; and consequently all and singular things appertaining to man, his inmost principles alike with the outermost, are called servants in respect to the divine [being or principle], for this is the suprenie. The servants in this case, in the midst of whom King Pharaoh executed judgment over the butler and the baker, were the princes and the grandees of the palace; the reason why these, in like manner as the other subjects of whatsoever condition, are called servants in respect to the king, as is the case in every kingdom also at this day, is, because royalty represents the Lord as to the divine truth, n. 2015, 2069, 3009, 3670, 4581, 4966, 5068, in respect to whom, all are equally servants, of whatsoever condition they be; yea, in the Lord's kingdom or heaven, they who are the greatest there, that is, who are the inmost, are servants more than others, because they are in the greatest obedience, and in humiliation more than the rest; for these are they who are meant by the least that are greatest, and by

by the last that are first, where it is written, “the first shall be last, and *the last shall be first*,” Matt. xix. 30. Chap. xx. 16. 31. Luke xiii. 30. “Whoso is *least* amongst you, he shall be great,” Luke ix. 48; also by the great who are ministers, and by the first who are servants, “whosoever would be *great* amongst you, shall be your *minister*; and whosoever would be *first* of you, shall be the *servant* of all,” Mark x. 44. Matt. xx. 26, 27; they are called servants in respect to the divine truth which is from the Lord, and ministers in respect to the divine good which is from him; the reason why the last who are first are servants more than others is, because they know, acknowledge, and perceive, that the all of life, consequently that the all of power which they have, is from the Lord, and nothing at all from themselves; but they who do not perceive this, because they do not so acknowledge, are also servants, yet more in the acknowledgment of the mouth than of the heart: but they who are in the contrary principle, call themselves also servants in respect to the divine [being or principle], yet still they are willing to be Lords, for they are indignant and angry if the divine [being or principle] doth not favour them and as it were obey, and at length they are against the divine [being or principle], and in this case they derogate from the divine [being or principle] all power, and attribute all things to themselves; there are several of this character within the church, who deny the Lord, and say they acknowledge one supreme being.

5165. “And brought back the prince of the butlers upon his butlership”—that hereby is signified that the sensual things of the intellectual part were received and made subordinate, appears from the representation of the prince of the butlers, as denoting in general the sensual things subject to the intellectual part, as hath been shewn above, and from the signification of bringing back upon his butlership, as denoting to reduce into order beneath the intellectual principle; that to bring back upon a station denotes to reduce into order that they may be in the last place, may be seen, n. 5125; it is here said upon the butlership, because the butlership and the things relating thereto, as wine, new wine, strong drink, water, are predicated of those things which are of the understanding, as also a drinking entertainment and the act of drinking, see n. 3069, 3168, 3772, 4017; hence it is manifest, that by bringing back the prince of the butlers upon his butlership, is signified to reduce the sensual things of the intellectual part into order, thus to receive and to make subordinate: those sensual things are received and made subordinate, when they minister, and serve as means to things interior, as well to produce into act,

as to see within ; for man, in the sensual things which are of the exterior natural principle, sees interior things, almost as he sees affections in the face, and still more inward affections in the eyes ; without such an interior face, or without such a plane, man in the body cannot in any wise think of those things which are above things sensual, for he sees them there, as when a man sees affections and thoughts in another's face, not attending to the face itself ; and also as when he hears another speaking, not attending to the expressions but to the meaning of the speech, the speech itself consisting of expressions is the plane in which that meaning is : the case is similar with the exterior natural principal, and unless it served interior things for a plane, in which, as in a mirror, interior things might see themselves, man would not be able to think at all ; wherefore this plane is first formed, viz. from infancy ; but these things are unknown, because the things which exist interiorly with man, are not made manifest without interior reflection. What the quality of the exterior natural principle is, evidently appears in the other life ; for the face of spirits and angels is formed from it, and according to it ; in the light of heaven interior principles, especially the intentions or ends, shine forth through that face ; if love to the Lord and charity towards the neighbour had formed the interior principles, in such case there is a splendour thence derived into the face, and the face itself is love and charity in form ; but if self-love and the love of the world, and consequent hatred, revenge, cruelty, and the like, had formed the interior principles, in such case there is a diabolical principle thence derived into the face, and the face itself is hatred, revenge, and cruelty in form : hence it may be manifest, what and of what use the exterior natural principle is, and what it's quality is when it is subject to interior principles, and what when interior principles are subject to it.

5166. " And he gave the cup upon the palm of Pharaoh's " hand"—that hereby is signified and serving the interior natural principle, appears from what has been said above, n. 5126, where like words occur.

5167. " And he hung the prince of the bakers"—that hereby is signified that the sensual things of the will-part were rejected, appears also from what was explained above, n. 5156, where also like words occur.

5168. " As Joseph interpreted to them"—that hereby is signified prediction from the celestial principle in the natural, appears from the signification of interpreting, as denoting to say what it hath in it, or what is in, also what would happen, see n. 5093,

5093, 5105, 5107, 5141, thus to predict ; and from the representation of Joseph, as denoting the celestial principle in the natural, see n. 5686, 5087, 5106. How the case herein is, viz. that the sensual things of the intellectual part were retained, and the sensual things of the will-part rejected, may be seen above, n. 5157. The subject treated of in this chapter in the internal sense is concerning the subordination of the exterior natural principle, which is to be made subordinate, to the intent it may serve the interior natural principle for a plane, n. 5165, for unless it be made subordinate, interior truths and goods have nothing in which they can be represented, consequently the interior thoughts, which have in them a spiritual and celestial principle, have nothing in which they can be represented, for interior truths and goods are exhibited in the exterior natural principle as in their face, or as in a mirror ; wherefore when there is no subordination, man cannot have any interior thought ; yea, neither can he have any faith, for there is no remote or eminent comprehension, and consequently no perception of such things : what makes the natural principle subordinate, and reduces it to correspondence, is good alone in which there is innocence, which good in the word is called charity ; sensual things and scientifics are only mediums into which that good may flow-in, and present itself in a form, and unfold itself for all use ; but scientifics, although they were the very truths of faith themselves, without that good in them, are nothing else but husks amongst filth which fall off : but how exterior things are reduced to order, and to correspondence with interior things by good, through the means of scientifics and the truths of faith, is a subject at this day more remote from apprehension than it was formerly, and this for several reasons, but especially because at this day within the church there is no longer any charity, for it is the last time of the church, consequently neither is there any affection of knowing such things ; wherefore somewhat of aversion is instantly excited, when any thing is said which is within or above sensual things, consequently when any thing is brought forth to view from such things as are of angelic wisdom : but inasmuch as such things are in the internal sense of the word, (for the things contained in the internal sense are adequate to angelic wisdom,) and inasmuch as the word is now unfolded as to the internal sense, therefore they are still to be declared, howsoever remote they may appear from the sensual principle.

5169. "And the prince of the butlers remembered not Joseph"—that hereby is signified that there was not as yet conjunction

junction in every measure with the celestial of the natural principle, appears from the signification of remembering Joseph, as denoting the reception of faith, see above, n 5130, consequently also conjunction, because conjunction is effected by means of faith; in the present case therefore not remembering denotes that there was not yet conjunction in every measure; and from the representation of the prince of the butlers, as denoting the sensual principle of the intellectual part; and from the representation of Joseph, as denoting the celestial of the natural principle, concerning which representations see above.

5170. "And forgot him"—that hereby is signified removal, appears from the signification of forgetting, as denoting removal, when not remembering denotes non-conjunction, for removal is according to non-conjunction; what is given to oblivion, is also removed: this is likewise the case with the sensual things subject to the intellectual part, those which are retained are not on that account conjoined, for they are not as yet pure from fallacies, but as they are purified so they are conjoined. On this subject more will be said in the following chapter, where it is related of the butler that he remembered Joseph.

A CONTINUATION OF THE SUBJECT CONCERNING CORRESPONDENCE WITH THE GRAND MAN, IN THE PRESENT CASE CONCERNING THE CORRESPONDENCE OF THE INTERIOR VISCERA THEREWITH.

5171. *TO what provinces the angelic societies belong, may be known in the other life from their situation in respect to the human body, and also from their operation and influx, for they flow-in and operate upon that organ and member in which they are; but their influx and operation cannot be perceived by any others than those who are in the other life; and not by man, unless the interiors be so far opened in him, and not even in this case, unless sensitive reflections be given him from the Lord, to which there is adjoined perception.*

5172. *There are certain well-disposed spirits, who think not by meditation, and hence they quickly, and as it were without premeditation,*

premeditation, utter what occurs to the thought; they have interior preception, which is not rendered so visual by meditations and thoughts, as with others, for in the progress of life they have been instructed as from themselves concerning the goodness of things, and not so concerning their truth. It hath been told me, that such belong to the province of the GLAND called the THYMUS; for the Thymus is a gland, which is principally serviceable to infants, and in that age is soft; with such spirits also there is a soft infantile principle remaining, into which the perception of good flows-in, from which perception truth in it's common [or general] principle shines forth: these may be in great crowds, and yet not be disturbed, as is also the case with that gland.

5173. *There are in the other life several modes of vexations, and also several modes of inaugurations into Gyres [in Gyros];* the purifications of the bloods, also of the serum or lymph, and likewise of the chyle in the body, represent those vexations, which purifications are also effected by various castigations; and the introductions of those fluids afterwards to uses represent those inaugurations into gyres: it is a thing most common in the other life, that after spirits have been vexed, they should next be let into a tranquil and delightful state, consequently into the societies into which they are to be inangurated, and to which they are to be adjoined. That the castigations and purifications of the blood, of the serum, and of the chyle, likewise of the aliments in the stomach, correspond to such things in the spiritual world, must needs appear strange to those, who think of nothing else but what is natural in natural things, and especially to those who believe in nothing else, thus denying that any spiritual principle is in, or can be in, which acts and rules; when yet the real case is, that in all and singular the things in nature and her three kingdoms, the intrinsic agent is from the spiritual world, and unless such an active principle from that world was in, nothing at all in the natural word could act as cause and effect, consequently nothing could be produced; that principle from the spiritual world, which is in natural things, is called the force implanted at the first creation, [vis insita a prima creatione,] but it is a conatus, on the cessation of which, action or motion ceases; hence it is, that the universal visible world is a theatre representative of the spiritual world. The case herein is similar to that of*

* By inaugurations into gyres [inaugurationes in gyros] here spoken of by the author, appear to be meant introductions of spirits into some kind of orderly revolutions in the Grand Man, necessary to lead them into that member or organ to which they properly belong, and where they find themselves in the most perfect state of satisfaction and rest.

of the motion of the muscles, whence cometh action, which motion would cease instantly, unless there was in it a conatus from the man's thought and will, for it is according to rules known in the learned world, that on the ceasing of conatus, motion ceases, also that in the conatus is all of determination, and likewise that in motion there existeth nothing real but the conatus; that that vis, or that conatus, in action or motion is a spiritual principle in what is natural, is clear, for to think and to will is spiritual, but to act and to be moved is natural; they who do not think beyond nature, do not indeed comprehend this, but still they cannot deny it: howbeit, that which is in the will and thence in the thought, which is the producing principle, is not alike in form with the action which is produced, for the act only represents that which the mind wills and thinks.

5174. That aliments or meats in the stomach are by various methods vexed, to the intent that the interior principles thereof may be extracted, and turned to use, viz. may pass off into the chyle, and next into the blood, is a known thing, and also that the same operation afterwards takes place in the intestines; such vexations are represented by the first vexations of spirits, all which are wrought according to their life in the world, that evils may be separated, and goods collected together, which may turn to use; wherefore it may be said of souls or spirits, some time after their decease or being set loose from the body, that they come as it were first into the region of the stomach, and are there vexed and purified; in this case they, with whom evils have obtained the pre-dominion, after that they have been vexed to no purpose, are conveyed through the stomach into the intestines, and even to the last, viz. to the colon and rectum, and are thence voided forth into the draught, that is, into hell: but they, with whom goods have had the pre-dominion, after some vexations and purifications become chyle, and pass off into the blood, some by a longer way, some by a shorter, and some are vexed severely, some gently, and some scarce at all; these latter, who are scarce vexed at all, are represented in the juices of meats, which are immediately imbibed by the veins, and are conveyed into the circulation, even into the brain, and so forth.

5175. For when a man dies, and enters into the other life, his life is circumstanced as food, which is received softly by the lips, and next through the mouth, the gullet, and the œsophagus, is let down into the stomach, and this according to a habit contracted in the life of the body by repeated acts; the generality in the beginning are treated with gentleness, for they are kept in the consort of angels and of good spirits, which is represented in meats by their

their being first softly touched by the lips, and next tasted by the tongue to discover their quality; the meats which are soft, and in which there is a sweet, oily, and spirituous principle, are immediately received by the veins, and are conveyed into the circulation; but the meats which are hard, in which there is a bitter and filthy principle, and little nutritive, are subdued with greater difficulty, being let down through the œsophagus into the stomach, where by various methods and tortures they are corrected; they which are yet harder, more filthy, and more barren, are pushed down into the intestines, and at length into the rectum, where the first hell is, and lastly they are cast out, and become excrements: agreeably hereto is the life of man circumstanced after death; he is first kept in externals, and whereas in externals he had led a civil and moral life, he is with angels and well-disposed spirits; but after that externals are taken away from him, it is then manifested what his quality had been within as to the thoughts and as to the affections, and at length as to the ends of life he had regarded, and according to those ends his life remains

5176. *So long as they are in that state, in which they are as aliments or meats in the stomach, so long they are not in the grand man, howbeit they are introducing, but when representatively they are in the blood, they are then in the grand man.*

5177. *They who have been very solicitous concerning the future, especially they who on that account have been rendered tenacious and avaricious, appear in the region where the stomach is; several have appeared to me there: the sphere of their life may be compared to the nauseous stench which is exhaled from the stomach, and also to the heaviness arising from indigestion; they who have been such, stay long in that region, for solicitude about futurity confirmed by act makes dull and retards the influx of spiritual life, for they attribute to themselves what is of the divine providence, and they who do this, oppose the influx, and remove from themselves the life of good and truth.*

5178. *Inasmuch as solicitude concerning futurity is what causes anxieties in man, and inasmuch as such spirits appear in the region of the stomach, it is from this ground that anxieties affect the stomach more than the rest of the viscera: and it hath been also given to apperceive, how those anxieties have been increased and diminished according to the presence and removal of those spirits; some anxieties have been perceived interiorly, some more exteriorly, some more above, and some more beneath, according to the difference of such solitudes as to their origins, derivations, and determinations. Hence also it is, when such anxieties occupy the mind, that the region about the stomach is bound*

bound tight, and sometimes pain is apperceived there, also anxieties appear thence to rise up ; and hence also it is, when man is no longer solicitous about futurity, or when all things go well with him, so that he is no longer afraid of any misfortune, that the region about the stomach is free and expanded, and he is delighted.

5179. On a time I apperceived somewhat of anxiety in the lower part of the stomach, whence it was made manifest to me that such spirits were present ; I entered into discourse with them, saying, that it was better they should retire, inasmuch as their sphere, which occasioned anxiety, did not agree with the spheres of those spirits who were attendant upon me : I had then some discourse with them concerning spheres, observing, that there are very many spiritual spheres about man, and that men do not know, neither are they willing to know that this is the case, by reason that they deny all that which is called spiritual, and some whatsoever is not seen and touched ; thus that some spheres from the spiritual world encompass man, agreeable to his life, and that man by those spheres is in society with spirits of similar affection, and that hence very many things exist, which the man, who attributes all things to nature, either denies or ascribes to a more hidden nature ; as for example, in the case of what is ascribed to fortune, for some by experience are altogether persuaded, that there is something secretly operating, which is called fortune, but they know not from what source ; that such an operating principle is from a spiritual sphere, and that it is the ultimate of Providence, will be shewn elsewhere, by the divine mercy of the Lord, from experimental testimony.

5180. There are genii and spirits, who occasion in the head a species of suction or attraction, in such a sort that the place, where such attraction or suction exists, is in pain ; there was apperceived by me a manifest sense of suction, as if a membrane was sucked up to full sense ; I am in doubt whether others could have endured it on account of the pain, but inasmuch as I was accustomed to it, I at length frequently endured it without pain ; the principal place of suction was in the crown of the head, and thence it propagated itself towards the region of the left ear, also towards the region of the left eye ; the suction towards the eye was from spirits, that towards the ear was from genii ; both the latter and the former are they, who appertain to the province of the CISTERN and DUCTS of the CHYLE, whither also the chyle is attracted from all parts, although likewise at the same time it is impelled. Moreover there were others who acted inwardly in the head, almost in the same manner, but not with such force of suction

suction; it was said that these are they, to whom the subtle chyle corresponds, which is brought towards the brain, and is there mixed together with new animal spirit, that it may be returned again towards the heart. They who acted outwardly, were first seen by me on the part in front a little to the left, afterwards higher there, so that their region was observed from the plane of the partition of the nostrils rising towards the plane of the left ear. They who constitute that province, are of a twofold genus, some are modest enough, some are petulant; the modest are they, who have desired to know what men have thought, with the intent of alluring and binding them to themselves, for he who knows what another thinks, is acquainted with his secrets, and interior principles, which cause them to be conjoined together; the end regarded is conversation and friendship; these desire [desiderant] only to know what is good, and explore it, and put a good interpretation on what is not so: But the petulant desire [cupiunt] and study by all methods to fish out another's thoughts, with the intent either of making gain thereby, or of doing hurt, and because they are in such desire [cupiditate] and study, they detain another's mind in the thing which they are willing to know, not receding, but adjoining also assent from the affection, thereby attracting even the secret thoughts; in like manner they act in the other life in the societies there, and yet more cunningly, not suffering another to wander from his idea, which also they light up, and thereby entice forth; hence afterwards they hold others as it were in bonds, and at their disposal, because privy to their evils: But these spirits are amongst the wandering ones, and are frequently chastised.

5181. It may also be known in some measure from the gyres, to what province in the grand man, and correspondently in the body, spirits and angels belong; the gyres of those, who belong to the province of the lymphatics, are slender and slow, as a watry principle gently flowing, so that scarce any Gyration can be apperceived. They who belong to the lymphatics, are afterwards conveyed into places, which they said have reference to the **MESENTERY**, and it was told me that there are as it were labyrinths therein, and that they are next taken away thence to various places in the grand man, that they may serve for use as chyle in the body.

5182. There are gyres into which recent [newly deceased] spirits are obliged to be inaugurated, to the intent that they may be initiated into the consorts of others, so as both to speak and think together with them, it being expedient in the other life that concord and unanimity prevail, so that all may be one, as
all

all and singular the things in man, which, although they are every where various, still by unanimity make one; the case is similar in the grand man, and to this end it is needful that the thought and speech of one be in concord with the thought and speech of others: It is a fundamental principle, that the thought and speech should in themselves be in concord in every individual in society, otherwise there is apperceived somewhat discordant, as a grating noise, which strikes the minds of others; every thing discordant is also dis-unient, and is an impure thing, which ought to be rejected; this impure thing arising from discord is represented by the impure principle appertaining to the blood and in the blood, from which it is to be defæcated; this defæcation is effected by vexations, which are nothing else but temptations of various kinds, and afterwards by introductions into gyres; the first introduction into gyres is, that they may be accommodated together; the second is, that the thought and the speech may be in concord together; the third is, that they may mutually agree amongst each other as to the thoughts and as to the affections; the fourth is, that they may agree together in truths and goods.

5183. *It has been given to apperceive the gyres of those, who belong to the province of the LIVER, and this for the space of an hour; the gyres were gentle, flowing about variously according to the operation of that entrail, and affected me with much delight; their operation is diverse, but it is commonly orbicular: That their operation is diverse, is represented also in the functions of the liver, in that they are diverse, for the liver draws the blood to itself, and separates it, and pours the better blood into the veins, and removes that of a middle sort into the hepatic duct, and leaves the vile for the gall-bladder; this is the case in adults; but in embryos the liver receives the blood from the womb of the mother, and purifies it, insinuating the purer part into the veins, that by a shorter way it may flow into the heart, on which occasion it acts as a guard before the heart.*

5184. *They who belong to the PANCREAS, act by a sharper mode, and as it were by a mode of sawing, also with a noise like that of sawing, which noise is sonorous in the ears of spirits, but doth not affect the ears of man, unless he be in the spirit whilst in the body; their region is between the region of the spleen and of the liver more to the left. They who are in the province of the SPLEEN, are almost directly above the head, but their operation falls thither.*

5185. *There are spirits who have reference to the pancreatic, hepatic, and cystic duct, consequently to the biles contained therein,*

therein, which the intestines eject: Those spirits are distinct one from another, but they act in consort according to the state of those to whom their operation is determined: They present themselves principally on occasions of chastisement and punishment, which they are willing to direct; the most abandoned of them are so contumacious, that they are unwilling on any account to desist, unless they be deterred by apprehensions and threats, for they are afraid of punishment, and when alarmed promise any thing. They are they, who in the life of the body had remained obstinately fixed in their own opinions, not so much from evil of life, as from natural depravity: When they are in their natural state, they then think nothing; to think nothing is to think obscurely of several things at once, and nothing distinctly of any thing; their delights are to chastise, and thereby to do good; nor do they abstain from filthiness.

5186. They who constitute the province of the GALL-BLADDER, are to the back; they are they, who in the life of the body, have despised what is virtuous, and in some measure what is pious, and also who have brought virtue and piety into discredit.

5187. A certain spirit came to me, inquiring whether I knew where he might stay: I thought that he was well-disposed, and when I told him that possibly he might stay here, the vexatory spirits of this province came, and vexed him miserably, which I was sorry for, and in vain desired to prevent; I then observed that I was in the province of the gall-bladder; the vexatory spirits were of those who despised virtue and piety. It was given to observe one kind of vexation there, which was a compulsion to speak with a rapidity exceeding that of the thoughts, which they effected by an abstraction of the speech from the thought, and then by compulsion to follow their speech, which is done with pain: By such vexation the slow are inaugurated into a quickness of thinking and speaking.

5188. There are some in the world who act by artifices and lies, whence come evils; it was shewn me of what quality they are, and how they act, by applying the harmless as ministers of persuading, and also by inducing characters pretending that they said so and so, when yet they said nothing about the matter; in a word, they use evil means of attaining their end whatsoever it be; the means are deceits, lies, and artifices; such have reference to the sores called spurious tubercles, which are wont to grow on the pleura and other membranes; and these sores, wheresoever they are rooted-in, spread widely, till at length they bring decay upon the whole membrane. Such spirits are severely punished, and their punishment differs from the punishment of others;

others; it is effected by circum-rotations; they are circum-roted from left to right, as an orbit at first plane, which in circum-rotating swells out, afterwards the tuberosity appears to be depressed and to become hollow, in which case the velocity is increased; it is wonderful that this is according to the form and in imitation of such tuberosities or imposthumes: It hath been observed, that in the circum-rotation they have attempted to draw into their whirl, thus into destruction, others, for the most part the guiltless, thus that it was no matter of concern to them whom they drew into perdition, provided the persons so drawn seem to themselves to perish. It hath been observed also, that they have the most intense sight, instantly as it were seeing, and thereby seizing upon for means those things which are favourable, thus that they are more sharp-sighted than others; they may also be called mortiferous ulcers, wheresoever they are in the chamber of the breast, either in the pleura there, or in the pericardium, or in the mediastinum, or in the lungs. It was shewn, that such, after punishment, are rejected to the back, into the deep, and that they lie there with the face and belly downwards, with a small portion of human life, thereby deprived of their sharp-sightedness, which was that of the life of a wild beast: Their hell is in a deep place beneath the right foot, a little in front.

5189. There came some spirits in front, and before their coming there was apperceived a sphere from evil spirits, whence I was led to suppose that the approaching spirits were evil, but they were their enemies; that they were their enemies, was discoverable to me from the troublesome and hostile influence which they inspired against them; when they were come, they placed themselves over the head, and accosted me saying, that they were men: I replied that they were not men, endowed with a body such as men in the world have, who are wont to call themselves men from the form of the body; nevertheless that they were men because the spirit of a man is truly a man; from these observations I did not apperceive, on their part, any dissent, because they confirmed them: They said further, that they were dissimilar men; inasmuch as this seemed to me impossible, viz. that there should be a society of dissimilars in the other life, therefore I entered into discourse with them on the subject, saying, if a common cause impelled them to unity, that still they might be consociated, because thereby they would all have one end: They said, that their quality was such, that each speaks differently from another, and yet they all think alike, which also they illustrated by examples, whereby it appeared that

that the perception of them all was one, but their speeches diverse. They next applied themselves to my left ear, and said that they were good spirits, and that it is their custom so to speak: It was said concerning them, that they come in a collected body, and that it is not known whence they are. I perceived the sphere of evil spirits most especially disposed to infest them, for evil spirits are the subjects whom they vex. Their society, which is a wandering one, was represented by a man (Vir) and a woman in a chamber, clad in a vestment which was turned into a robe of a-sky-coloured blue. It was perceived that they have reference to the ISTHMUS in the brain, which is between the cerebrum and the cerebellum, through which fibres pass, and are thence spread in various directions, and in every direction operate diversely in externals: Also that they have reference to the GANGLIA in the body, into which a nerve flows, and thence parts asunder into several fibres, of which some are conveyed in one direction, some in another, and in ultimates their action is dissimilar, nevertheless it is from one principle, thus in ultimates it is dissimilar as to appearance, yet similar as to the end; it is also a known thing, that one force acting in the extreme [parts or principles] is capable of multifarious variation, and this according to the form which hath place there. Ends are also represented by the principles from which fibres proceed, such as they are in the brain; the thoughts thence derived are represented by the fibres from those principles; and the actions thence flowing by the nerves which are from the fibres.

5190. The subject concerning correspondence with the grand man, will be continued at the close of the following chapter.



GENESIS.

CHAPTER THE FORTY-FIRST.

1. **AND** it came to pass at the end of two years of days, that Pharaoh dreamed, and behold he was standing near the river.

2. And behold out of the river there came up seven kine, beautiful to the sight, and fat in flesh, and they fed in the sedge.

3. And behold seven other kine came up after them out of the river, evil to the sight, and thin in flesh, and they stood near the kine on the bank of the river.

4. And the kine evil to the sight, and thin in flesh, did eat up the seven kine beautiful to the sight and fat; and Pharaoh awoke.

5. And he fell asleep, and dreamed a second time, and behold seven ears of corn came up on one stalk, fat and good.

6. And behold seven lean ears, and parched with the east-wind, budded after them

7. And the lean ears swallowed up the seven fat and full ears; and Pharaoh awoke, and behold it was a dream.

8. And it came to pass in the morning, his spirit was in agitation, and he sent and called all the magicians of Egypt, and all the wise ones thereof, and Pharaoh told them his dream, and no one interpreted those things to Pharaoh.

9. And the prince of the butlers spake with Pharaoh, saying, my sins I remember this day.

10. Pharaoh was wroth over his servants, and gave me into custody in the house of the prince of the guards, me and the prince of the bakers.

11. And

11. And we dreamed a dream in one night, I and he, each dreamed according to the interpretation of his dream.

12. And there was there with us an Hebrew boy, servant to the prince of the guards, and we told him, and he interpreted to us our dreams, to each according to his dream he interpreted.

13. And it came to pass, as he interpreted to us, so it was, he brought me back upon my station, and hanged him.

14. And Pharaoh sent, and called Joseph, and they hastened him out of the pit, and he polled himself, and changed his garments, and came to Pharaoh.

15. And Pharaoh said to Joseph, I have dreamed a dream, and no one hath interpreted it; and I have heard upon thee, saying, thou hearest a dream to interpret it.

16. And Joseph answered Pharaoh, saying, not to me, God will answer peace, Pharaoh.

17. And Pharaoh spake to Joseph; in my dream, behold I was standing near the bank of a river.

18. And behold out of the river there came up seven kine fat in flesh and beautiful in form, and they fed in the sedge.

19. And behold seven other kine came up after them, thin and evil in form exceedingly, and lean in flesh, I have not seen such as them in all the land of Egypt as to malignity.

20. And the lean and evil kine devoured the seven former fat kine.

21. And they came to their entrails, and it was not known that they came to their entrails, and their aspect was malignant as in the beginning, and I awoke.

22. And I saw in my dream, and behold seven ears of corn came up on one stalk, full and good.

23. And behold seven ears, dry, slender, and parched with the east-wind, budded after them.

24. And the slender ears swallowed up the seven good ears; and I said to the magicians, and no one declared to me.

25. And Joseph said to Pharaoh, the dream of Pharaoh it is one, what God doeth he hath declared to Pharaoh.

26. The seven good kine, they are seven years, and the seven good ears of corn, they are seven years, the dream it is one.

27. And the seven kine slender and evil coming up after them, they are seven years; and the seven empty ears, parched with the east-wind, shall be seven years of famine.

28. This is the word which I spake to Pharaoh, what God doeth, he hath made Pharaoh see.

29. Behold seven years are coming, great abundance of provision in all the land of Egypt.

30. And

30. And there shall arise seven years of famine after them, and all the abundance of provision in all the land of Egypt shall be given to oblivion, and the famine shall consume the land.

31. And the abundance of provision in the land shall not be known from before that famine after this, because it is exceedingly grievous.

32. And upon the dream being repeated to Pharaoh twice, [it was] because the word was established from with God, and God hastened to do it.

33. And now let Pharaoh see a man (*Vir*) intelligent and wise, and appoint him over the land of Egypt.

34. Let Pharaoh do [this] and let him set governors over the land, and let him quintate* the land of Egypt in the seven years of abundance of provision.

35. And let them gather together all the food of those good years which are coming, and let them heap together corn under the hand of Pharaoh, food in the cities, and let them guard [it.]

36. And let the food be for a store to the land, for the seven years of famine which shall be in the land of Egypt, and the land shall not be cut off in the famine.

37. And the word was good in the eyes of Pharaoh, and in the eyes of all his servants.

38. And Pharaoh said to his servants, shall we find as this man, in whom is the spirit of God.

39. And Pharaoh said to Joseph, since God hath made thee to know all this, there is no one intelligent and wise as thou.

40. Thou shalt be over my house, and upon thy mouth shall all my people kiss, only in the throne I will be greater than thee.

41. And Pharaoh said to Joseph, see, I have given thee over all the land of Egypt.

42. And Pharaoh removed his ring from off his hand, and gave it upon the hand of Joseph, and he clothed him with garments of fine linen, and set a necklace of gold upon his neck.

43. And he made him to be carried in the second chariot which he had, and they cried before him Abrech, and they gave him over all the land of Egypt.

44. And

* It may be expedient to inform the unlearned reader, that *quintate* signifies to take a *fifth* of any thing, and is derived from the Latin *quintus*, signifying a *fifth*, as *decimate* is derived from *decimus*, signifying a *tenth*.

44. And Pharaoh said to Joseph, I am Pharaoh, besides thee there shall not a man (*Vir*) lift up his hand and his foot in all the land of Egypt.

45. And Pharaoh called the name of Joseph Zaphnath-Paaneah, and gave him Asenath the daughter of Potipher the priest of On for a woman: And Joseph went forth over the land of Egypt.

46. And Joseph was a son of thirty years in his standing before Pharaoh king of Egypt, and Joseph went forth from before Pharaoh, and passed into all the land of Egypt.

47. And the land made, in the seven years of abundance of provision, collections.

48. And he gathered together all the meat of the seven years, which were in the land of Egypt, and gave the meat in the cities, the meat of the field of the city, what things were round about it, he gave in the midst thereof.

49. And Joseph heaped together corn, as the sand of the sea exceedingly much, insomuch that he ceased to number it, because there was no number.

50. And there were born to Joseph two sons, before that the year of famine came, whom Asenath the daughter of Potipher the priest of On bare to him.

51. And Joseph called the name of the first-born Manasseh, because God hath made me to forget all my labour, and all the house of my father.

52. And the name of the second he called Ephraim, because God hath made me to be fruitful in the land of my affliction.

53. And the seven years were finished of the abundance of provision, which was in the land of Egypt.

54. And the seven years of famine began to come, as Joseph said, and there was famine in all lands, and in all the land of Egypt there was bread.

55. And all the land of Egypt suffered famine, and the people cried to Pharaoh for bread, and Pharaoh said to all Egypt, go ye to Joseph, what he saith to you, do ye.

56. And the famine was over all the faces of the land, and Joseph opened all in which [was corn], and sold to Egypt, and the famine prevailed in the land of Egypt.

57. And every land came to Egypt to buy, and to Joseph, because the famine prevailed in every land.

THE CONTENTS.

5191. **THE** subject treated of in this chapter, in the internal sense, is concerning the second state of the celestial spiritual principle, which is Joseph, viz. concerning its exaltation over those things which are of the natural or external man, thus over all the scientifics therein, which are Egypt.

5192. Pharaoh is the natural principle in general, which hath now rested, and left all things to the celestial of the spiritual principle, which is Joseph. The seven years of abundance of provision in the land of Egypt are the scientifics, to which good from the celestial of the spiritual principle can be applied: The seven years of famine are the following states, when there was nothing good in the scientifics, except what was from the divine celestial of the spiritual principle, which is from the Lord's divine human [principle]. These things are treated of specifically in what follows.

THE INTERNAL SENSE.

5193. **VERSES** 1, 2, 3, 4. *And it came to pass at the end of two years of days, that Pharaoh dreamed, and behold he was standing near the river. And behold out of the river there came up seven heifers, beautiful in aspect, and fat in flesh, and they fed in the sedge. And behold seven other heifers came up after them out of the river, evil in aspect, and thin in flesh, and they stood near the heifers on the bank of the river. And the heifers evil in aspect, and thin in flesh, ate up the seven heifers beautiful in aspect and fat; and Pharaoh awoke. And it came to pass at the end of two years of days, signifies after the state of conjunction: Pharaoh dreamed, signifies what was provided concerning the natural principle: And behold he was standing*

standing near the river, signifies from boundary to boundary: And behold out of the river, signifies that in the boundary: There came up seven heifers, signifies the truths of the natural principle: Beautiful in aspect, signifies which were of faith: And fat in flesh, signifies which were of charity: And they fed in the sedge, signifies instruction: And behold seven other heifers came up after them out of the river, signifies falses which are of the natural principle likewise in the boundary: Evil in aspect, signifies which were not of faith: And thin in flesh, signifies neither of charity: And they stood near the heifers on the bank of the river, signifies that they were in the boundaries where truths are: And the heifers evil in aspect and thin in flesh ate up, signifies that the falses, which were not of faith and not of charity, exterminated: The seven heifers beautiful in aspect and fat, signifies the truths of the natural principle which are of faith and charity: And Pharaoh awoke, signifies a state of illustration.

5194. "And it came to pass at the end of two years of 'days'—that hereby is signified after a state of conjunction, viz. of the sensual things which are of the exterior natural principle with those which are of the interior natural principle, which have been treated of in the preceding chapter, appears from the signification of two years of days, or of the time of two years, as denoting a state of conjunction, for two signify conjunction, n. 1686, 3519, and years, and also days, signify states; that years have this signification, see n. 487, 488, 493, 893; that days have the same, see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850. The ground and reason why two signify conjunction is, because all and singular things, which are in the spiritual world, and thence which are in the natural, have reference to two principles, viz. to good and truth, to good as to what is agent and influent, and to truth as to what is patient and recipient, and because they have reference to those two principles, and nothing is in any case produced, unless those two principles are made one by somewhat resembling a marriage, it is from this ground that by two is signified conjunction: Such a somewhat resembling a marriage is in all and singular things of nature, and of her three kingdoms, and without it nothing at all exists; for in order that any thing may exist in nature, there must be heat and light; heat in the natural world corresponds to the good of love in the spiritual world, and light corresponds to the truth of faith; those two, viz. heat and light, must act in unity, if any thing is to be produced; but if they do not act in unity, as is the case

case in the time of winter, nothing is in any wise produced; that this is the case spiritually, is very manifest from what is observable respecting man; there are two faculties appertaining to man, viz. the will and the understanding, the will is formed to receive spiritual heat, that is, the good of love and charity, and the understanding to receive spiritual light, that is, the truth of faith; unless these two, [viz. the good of love and charity, and the truth of faith,] make one in man, nothing is produced, for the good of love without the truth of faith doth not determine and qualify any thing, and the truth of faith without the good of love doth not effect any thing; wherefore to the intent there may be in man the heavenly marriage, or he may be in the heavenly marriage, those two principles must make one with him: Hence it is that the ancients likened all and singular things in the world, and all and singular the things appertaining to man, to marriages, n. 54, 55, 568, 718, 747, 917, 1432, 2173, 2516, 2731, 2739, 2758, 3132, 4434, 4834, 5138: From these considerations it may be manifest what is the ground and reason why two signify conjunction.

5195. "And Pharaoh dreamed"—that hereby is signified what is provided concerning the natural principle, appears from the representation of Pharaoh, as denoting the natural principle, see n. 5079, 5080, 5095, 5160; and from the signification of dreaming, as denoting the prediction of things to come, thus in the supreme sense foresight, see n. 3698, 4862, 5091, 5092, 5104; and because foresight or what is foreseen is denoted, providence or what is provided is also denoted, for one without the other is not given; for providence respects state in it's successions to eternity, which state cannot be provided for unless it be foreseen; to provide things present, and not at the same time to foresee things to come, and thereby not to provide at the same time things to come in things present, would be without end, without order, and consequently without wisdom and intelligence, thus not grounded in the divine [being or principle]: but providence is predicated of good, and foresight of what is not good, n. 5155; foresight cannot be predicated of good, because good is in the divine [being or principle], and exists from the very divine [being or principle], and according thereto, but it can be predicated of what is not good and of evil, for this exists out of what is divine from others who are against what is divine; thus, inasmuch as providence is predicated of good, it is predicated also of the conjunction of the natural principle with the celestial of the spiritual, which conjunction

junction is treated of in this chapter, wherefore by dreaming is here signified what is provided.

5196. "And behold he was standing near the river"—that hereby is signified from boundary to boundary, appears from the signification of the river, in the present case the river of Egypt or the Nile, as denoting a boundary; the reason why the river denotes a boundary is, because the great rivers, viz. the Euphrates, Jordan, and the Nile, and moreover the sea, were the ultimate boundaries of the land of Canaan, and because the land of Canaan itself represented the Lord's kingdom, and hence the various places there represented various things in that kingdom, consequently the rivers represented the ultimates or boundaries of the land, see n. 1866, 4116, 4240: The Nile or river of Egypt represented the sensual things subject to the intellectual part, thus the scientifics which are thence derived, for these are the ultimates of the spiritual things of the Lord's kingdom. The reason why from boundary to boundary is signified is, because it is said of Pharaoh that he was standing near the river, for by Pharaoh is represented the natural principle in general, n. 5160; to view any thing from an interior principle even to the ultimate, is represented by standing near the ultimate, such is the case in the spiritual world; and because in such case it is viewed from boundary to boundary, therefore this is signified by the above words in the internal sense.

5197. "And behold out of the river"—that hereby is signified what was in the boundary, appears from the signification of the river, as denoting a boundary, see just above, n. 5196; the reason why out of the river denotes in the boundary is, because they there appeared.

5198. "There came up seven heifers"—that hereby are signified truths of the natural principle, appears from the signification of heifers, as denoting truths of the natural principle, of which we shall speak presently; the reason why they were seven is, because seven signify what is holy, n. 395, 433, 716, and hence that number adds sanctity to the thing treated of, n. 881; the thing also, which is here treated of, is holy, for the thing treated of is concerning the further rebirth of the natural principle by its conjunction with the celestial of the spiritual principle. That heifers or cows, signify truths of the natural principle, may appear from this consideration, that oxen or young bulls signify goods of the natural principle, see n. 2180, 2566, 2781, 2830; for in the word, where the male signifies good, there the female signifies truth, and *vice versa*, where the male signifies

signifies truth, there the female signifies good, hence it is that a heifer signifies truth of the natural principle, because an ox signifies the good thereof: That all beasts whatsoever, which are mentioned in the word, signify affections, the evil and useless beasts evil affections, but the gentle and useful beasts good affections, may be seen, n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3218, 3519; the reason of such signification is grounded in representatives in the world of spirits, for when there is discourse in heaven concerning affections, there are represented on such occasions, in the world of spirits, the beasts which correspond to affections of the kind discoursed upon, as it hath frequently been given me to see; and I have sometimes wondered whence it was, but it was perceived that the lives of beasts are nothing else than affections, for they follow their affection from instinct without reason, and are thereby carried each to it's use; to those affections without reason no other bodily forms are suitable, than such as they appear in on earth; hence it is, when the discourse is about affections only, that their ultimate forms appear like to the forms of the bodies of such beasts, for those affections cannot be clothed with other forms than such as correspond: There have also been seen by me strange beasts, such as do not exist any where in the world, which were from unknown affections, and from mixed affections: Hence then it is, that in the word by beasts are signified affections, but what affections can only be known from the internal sense; that by oxen is signified the good of the natural principle, may be seen in the places above cited, and that by heifers are signified the truths of the natural principle, may be evident from those passages where they are named, as in Isaiah, chap. xi. 7. Hosea, chap. iv. 16. Amos, chap. iv. 1; also from the water of separation wherewith the children of Israel were to be cleansed, which was prepared from a *red heifer* burned to ashes out of the camp, to which was ad-mixed cedar-wood, hyssop, and double-dyed scarlet, Numb. xix. 2 to 11; when this process is unfolded by the internal sense, it shews that by the red heifer is signified unclean truth of the natural principle, which was made clean by burning, and also by such things as are signified by cedar-wood, hyssop, and double-dyed scarlet; water therefrom represented the means of purification.

5199. "Beautiful in aspect"—that hereby is signified which were of faith, appears from the signification of beauty and of aspect; spiritual beauty is the affection of interior truth, and spiritual aspect is faith, hence by beautiful in aspect is signified the

the affection of the truth of faith, see n. 553, 3080, 3821, 4985; The ground and reason why spiritual beauty is the affection of interior truth, is, because truth is the form of good; the good itself, which is from the divine [being or principle] in heaven, is what the angels have life from, but the form of their life is by the truths which are from that good; nevertheless the truth of faith doth not constitute beauty, but the affection itself which is in the truths of faith, which affection is from good; beauty derived from the truth of faith alone is as the beauty of a painted or engraved face, but the beauty derived from the affection of truth which is from good, is as the beauty of a living face animated by celestial love, for as the quality of the love is, or the quality of the affection beaming forth from the form of the face, such is the beauty: Hence it is that the angels appear of ineffable beauty; from their faces beams forth the good of love by the truth of faith, which principles not only appear before the sight, but are also perceived by the spheres which are derived from them; the reason why this is the source and origin of beauty is, because the universal heaven is a **GRAND MAN**, and corresponds to all and singular things appertaining to man; he therefore, who is principled in the good of love and thence in the truth of faith, is in the form of heaven, consequently in the beauty in which heaven is, where the divine [principle] from the Lord is all in all: Hence also it is, that they who are in hell, inasmuch as they are contrary to good and truth, are in horrible deformity, and that in the light of heaven they do not appear as men, but as monsters. The reason why spiritual aspect is faith is, because to look at and to see, in the internal sense, is to understand, and in a still interior sense to have faith, see n. 897, 2150, 2325, 2807, 3863, 3869, 4403 to 4421.

5200. "And fat in flesh"—that hereby is signified which were of charity, appears from the signification of fat and fatness, as denoting what is celestial, and being predicated of the good which is of love and charity, see n. 353; and from the signification of flesh, as denoting the will principle vivified by good from the Lord, see n. 148, 149, 780, 999, 3812, 3813, thus also denoting the good which is of love and charity; hence it follows, that by fat and flesh are signified the things which are of charity, when by beautiful in aspect are signified the things which are of faith; thus the truths of the natural principle, which are signified by heifers, are described by their formal, and by their essential, their formal consists of those things which are of faith, and their essential of those things which

which are of charity; that this is the case, doth not appear from the sense of the letter.

5201. "And they fed in the sedge"—that hereby is signified instruction, appears from the signification of feeding, as denoting to be instructed, of which we shall speak presently; and from the signification of sedge or the larger grass which is near rivers, as denoting scientifics which are of the natural man; that grass or herb denotes scientifics, is clear from the word; to feed therefore in the sedge is to be instructed in scientifics, and by scientifics concerning truths and goods; for scientifics are mediums, and as it were mirrors, in which an image of interior things presents itself, and in this image, as again in a mirror, are presented and represented the truths and goods of faith, consequently those things which are of heaven and are called spiritual: but this latter image, inasmuch as it is more inward, doth not appear to any except those who are in faith grounded in charity; this in the genuine sense is signified by feeding in the sedge. That to feed denotes to be instructed, is evident from those passages in the word where it is read, as in Isaiah, "Then shall he give the rain of thy seed, with which thou sowest the earth, and the bread of the produce of the earth, and it shall be fat and rich, thy cattle shall feed in the day in a broad pasture." xxx. 23, where cattle denote those who are principled in good and truth; to feed in a broad pasture denotes to be instructed abundantly.—Again, "I have given thee for a covenant of the people to restore the earth, to partition out the waste inheritances, to say to the bound, Go ye forth, to those who are in darkness, Be ye revealed; *they shall feed upon the ways*, and in all hills shall be their pasture," xlix. 8, 9, speaking of the Lord's advent, where to feed upon the ways denotes to be instructed in truths; that ways denote truths, see n. 627, 2333; pasture denotes the instruction itself. And in Jeremiah, "Wo to the *pastors* that destroy and disperse the flock of *my pasture*, therefore thus saith Jehovah the God of Israel against the *the pastors who feed my people*," xxiii. 1, 2; pastors denote those who instruct, and flock those who are instructed, n. 343, 3795, thus to feed denotes to instruct: inasmuch as it was customary to call those who teach, pastors [or shepherds], and those who learn, a flock, therefore also it is amongst the received forms of speech to speak of feeding, when there is discourse concerning preaching, or concerning instruction from doctrine or the word; but this is done comparatively, and not significatively as in the word; the ground and reason why feeding

feeding in the word is spoken significatively is, because when there is discourse in heaven concerning instruction, and concerning doctrine from the word, at such times in the world of spirits, where spiritual things appear naturally, there are represented to the sight meadows green with grass, with herbs, with flowers, and also flocks therein, and this with all variety according to the quality of the discourse in heaven concerning instruction and doctrine. Again, in the same prophet, "I will bring back Israel to his habitation, that *he may feed* in Carmel and Bashan, and in the Mount of Ephraim, and Gilead, his soul shall be satisfied," l. 19; to feed in Carmel and Bashan denotes to be instructed in the goods of faith and charity.—Again, "All her honour hath departed from the daughter of Zion, her princes are become as harts, they have not found pasture," Lam. i. 6. And in Ezechiel, "*In a good pasture I will feed them*, and in the mountains of the height of Israel shall be their *fold*, and they shall lie down in a *good fold*, and a *fat pasture shall they feed in* upon the mountains of Israel," xxxiv. 14. And in Hosea, "Now shall Jehovah *feed them as a sheep in breadth*," iv. 16; to feed in breadth denotes to instruct in truths; that breadth denotes truth, see n. 1613, 3433, 3434, 4482. And in Micah, "Thou Bethlehem Ephrata, out of thee to me shall come forth he who shall be the ruler in Israel, he shall stand and *feed* in the strength of Jehovah," v. 2, 4. Again, "*Feed thy people with thy rod*, the flock of thine inheritance dwelling alone, *let them feed* in Bashan and Gilead according to the days of the age," vii. 14. And in Zephaniah, "The remains of Israel *shall feed* and be at rest, none shall make them afraid," iii. 13. And in David, "Jehovah is *my pastor*, he shall cause me to lie down in *pastures of herb*, he shall lead me to the waters of rests," Psalm xxiii. 1, 2. Again, "He hath made us, and not we ourselves, his people, and *the flock of his pasture*," Psalm c. 3. And in the Apocalypse, "The lamb who is in the midst of the throne *shall feed them*, and shall lead them to living fountains of waters," vii. 17. And in John, "I am the door, by me if any one enter in, he shall be saved, and shall come in and go out, and *find pasture*," x. 9. Again, "Jesus said to Peter, *feed my lambs*, and a second time, *feed my sheep*, and a third time, *feed my sheep*," xxi. 15, 16, 17.

5202. "And behold seven other heifers came up after them out of the river"—that hereby are signified falses which are of the natural principle also in the boundary, appears from the signification of heifers, as denoting truths of the natural principle,

ciple, concerning which see above, n. 5198; hence it is that heifers in the opposite sense denote falses, for most expressions in the word have an opposite sense, which is known from the genuine, consequently since heifers in the genuine sense denote truths of the natural principle, in the opposite sense they denote falses of the same kind, thus falses in the natural principle; and from the signification of river, as denoting a boundary, see also above, n. 5196, 5197; that they were in the boundary is also manifest from this consideration, that it is said they came up out of the river, for to come up is predicated of progression from what is exterior towards interior things, n. 3084, 4539, 4969. It may be expedient to shew how this case is, inasmuch as it is treated of in what follows: The subject considered in the preceding chapter was concerning the exterior natural principle, and concerning the things in that principle which appertained to the intellectual class, and concerning the things which appertained to the will-class, and that the former were received, and the latter rejected; the things which appertained to the intellectual class, were represented by the butler, and those which appertained to the will-class were represented by the baker; and inasmuch as the things which appertained to the intellectual class were received, they were also made subordinate to the interior natural principle; these were the things treated of in the preceding chapter, and this was the first [beginning] of the re-birth of the natural principle: But in this chapter the subject treated of is concerning the influx of the celestial spiritual principle into those things of the natural principle which were retained, viz. into those things which were of the intellectual part there; these are what are signified by the heifers beautiful in aspect and fat in flesh; but because the natural principle cannot be re-born as to intellectual things alone, there were also things of the will, for in order to the existence of any thing, it is necessary that it partake of what is intellectual and at the same time of what belongs to the will; and whereas the former will-principle was rejected, therefore a new one was to flow-in in it's place; this new will-principle is from the celestial of the spiritual principle, which, together with it's influx into the natural principle, is the subject treated of in this chapter: how the case is with the natural principle in this state, is described in the internal sense, viz. that the truths in that principle were exterminated by falses, and thereby the natural principle was left to the celestial of the spiritual principle, which things are signified by the good heifers being devoured by the evil, and by the full ears
of

of corn being swallowed up by the empty, and afterwards by Joseph being appointed overseer in the land of Egypt; but on these subjects more will be said, by the divine mercy of the Lord, in what follows; besides they are such, as scarcely to fall into the light of the human understanding, for they are the arcana of regeneration, which in themselves are innumerable, and hardly at all known unto man, for man, who is principled in good, is re-born every moment, from earliest infancy to the last [period] of life in the world, and afterwards to eternity, not only as to exteriors, but also as to interiors, and this by stupendous processes; these processes are what for the most part constitute angelic wisdom, and it is a known thing that that wisdom is ineffable, and contains such things as the ear hath not heard, nor the eyes seen, neither have entered into the thought of man: the internal sense of the word treats of such things, thus it is adequate to angelic wisdom, and when it flows thence into the sense of the letter, it becomes adequate to human wisdom, and thereby in a hidden manner affects those who, from a principle of good, are in the desire of knowing truths from the word.

5203. "Evil in aspect"—that hereby is signified which were not of faith, appears from the signification of beautiful in aspect, as denoting what were of faith, see just above, n. 5199, hence in this passage evil in aspect denote what were not of faith.

5204. "And thin in flesh"—that hereby is signified not of charity, appears from the signification of fat in flesh, as denoting what were of charity, see also above, n. 5200, hence in this passage thin in flesh denote what were not of charity, for they are in the opposite.

5205. "And they stood near the heifers on the bank of the river"—that hereby is signified that they were in the boundaries where truths were, appears from the signification of standing upon the bank of a river, as denoting in the boundaries; that a river denotes a boundary, see n. 5196, 5197; and from the signification of heifers, as denoting truths of the natural principle, see above, n. 5198. How this case is, viz. that falses stood in the boundaries where truths were, will be evident from what follows, when it comes to be specifically explained what is signified in the internal sense by the famine of seven years in the land of Egypt, which was predicted and signified by the seven heifers evil in aspect, and thin in flesh, also by the seven ears of corn thin and parched by the east-wind.

5206 "And

5206. "And the heifers evil in aspect and thin in flesh did "eat up"—that hereby is signified that the falses, which were not of faith and not of charity, caused extermination, appears from the signification of eating up, as denoting to consume, see n. 5149, 5157, but in the present case to exterminate, because the truths which are in the natural principle, before that they are vivified by the celestial of the spiritual principle, consequently before that they are regenerated, are as it were exterminated by falses; and from the signification of heifers evil in aspect, as denoting what were not of faith, see n. 5203; and from the signification of thin in flesh, as denoting what were not of charity, see also above, n. 5204.

5207. "The seven heifers beautiful in aspect and fat"—that hereby are signified the truths of the natural principle which are of faith and charity, appears from the signification of heifers, as denoting truths of the natural principal, see above, n. 5198; and from the signification of beautiful in aspect, as denoting what are of faith, see n. 5199; and from the signification of fat, as denoting what are of charity, see n. 5200.—As to what concerns this point, viz. that truths were exterminated from the natural principle by falses in the boundaries, it is to be noted, that this is the case in the beginning in all regeneration, for the truths, which in the beginning are insinuated with man, are indeed in themselves truths, but they are not truths appertaining to him until good is adjoined to them; the good adjoined causes truths to be truths, good being the essential, and truths being the formalities thereof; wherefore in the beginning falses are near truths, or falses are also in the boundaries where truths are; but in the degree that good is conjoined to truths, falses fly away; this is also actually the case in the other life, where the sphere of the false applies itself to truths according to the influx of good into truths; when little of good flows-in the sphere of the false is near, when more of good flows-in the sphere of the false removes itself further off, and when good is altogether adjoined to truths, in this case the sphere of the false is altogether dissipated; when the sphere of the false is near at hand, as is the case in the beginning, according to what was said above, then truths are as it were exterminated, but in the mean while they are stored up in the interior, and are there filled with good, and thence successively remitted; these are the things which are signified by the seven heifers and the seven ears of corn, and in what follows by the seven years of abundance of provision and by the seven years of famine; but they cannot be apprehended by those

those, who know nothing concerning regeneration and concerning the internal state of man.

5208. "And Pharaoh awoke"—that hereby is signified a state of illustration, appears from the signification of awaking, as denoting to be illustrated, see n. 3715; and from the representation of Pharaoh, as denoting the natural principle, see above; hence it is evident, that by Pharaoh's awaking is signified a state of illustration in the natural principle. By illustration is here meant common [or general] illustration from the celestial of the spiritual principle, thus from an interior principle; the illustration, which comes or flows-in from an interior principle, is common [or general] in an inferior principle, but becomes successively less common, and at length particular, in the degree that truths grounded in good are there insinuated, for every truth derives from good its brightness and also its power of illustration; hence now it is that it was said just above, n. 5206, that truths were exterminated out of the natural principle, which is to the intent that the natural principle may receive common [or general] illustration from an interior principle, and afterwards in the common illustration, or common light, truths may be there replaced in their order, whereby the natural principle is illustrated particularly: In this manner correspondence is effected between the spiritual principle and the natural with man, or between his internal principle and his external; for truths are first procured, afterwards those truths are as it were exterminated, yet they are not exterminated but stored up, and in such case the inferior principle receives common [or general] illustration from the superior, or the exterior from the interior, and in that light truths are replaced in their order, whence all truths therein become images of their common [or general] principle, and correspond thereto. In all and singular things also which exist, not only in the spiritual world, but also in the natural, a common [or general] principle precedes, into which things less common, and finally particular things, are afterwards successively inserted; without such insertion or in-fitting, nothing can possibly have inherence, for whatsoever is not in some common [or general] principle, and depends upon such principle, is dissipated, see n. 918, 3057, 4269, 4325, 4329, 4345, 4383.

5209. Verses 5, 6, 7. *And he slept and dreamed a second time, and behold seven ears of corn came up on one stalk, fat and good. And behold seven ears thin and parched with the east-wind budded after them. And the seven thin ears swallowed up the fat and full ears; and Pharaoh awoke, and behold it was*

was a dream. And he slept, signifies an obscure state: And dreamed a second time, signifies what was provided: And behold seven ears of corn came up on one stalk, signifies scientifics which are of the natural principle, conjoined together: Fat and good, signifies to which might be in-applied those things which are of faith and charity: And behold seven thin ears, signifies scientifics of no use: And parched with the east-wind, signifies full of lusts: Budded after them, signifies appearing near: And the seven thin ears swallowed up the fat and full ears, signifies that the scientifics of no use exterminated the good scientifics: And Pharaoh awoke, signifies a common [or general] state of illustration: And behold it was a dream, signifies in that obscure principle.

5210. "And he slept"—that hereby is signified an obscure state, appears from the signification of sleeping, as denoting an obscure state; sleep also in a spiritual sense is nothing else, as wakefulness is nothing else but a clear state; for spiritual sleep is when truths are in obscurity, and spiritual wakefulness when truths are in clearness; in the degree also of such clearness or obscurity, spirits are wakeful or asleep; hence it is manifest that to sleep denotes an obscure state.

5211. "And dreamed a second time"—that hereby is signified what is provided, appears from the signification of dreaming, as denoting what is provided, see n. 5195.

5212. "And behold seven ears of corn came up on one stalk"—that hereby are signified scientifics, which are of the natural principle, conjoined together, appears from the signification of ears or spikes of corn, as denoting scientifics of the natural principle, of which we shall speak presently; and from the signification of on one stalk, as denoting conjoined together, for what are on one stalk, are conjoined as to origin. The reason why ears or spikes of corn signify scientifics is, because corn signifies good of the natural principle, n. 3580, for scientifics are the continents of natural good, as the ears are of corn, inasmuch as in general all truths are the vessels of good, so also all scientifics, for these are the lowest vessels; lowest truths, or truths of the exterior natural principle, are called scientifics, because they are in man's natural or external memory, and because they partake for the most part of the light of the world, and hence may be presented and represented before others by forms of expressions, or by ideas formed into expressions by such things as are of the world and its light: But those, which are in the interior memory, are not called scientifics but truths, so far as they partake of the light of heaven,

heaven, neither are they intelligible except by that light, nor expressible except by forms of expressions or by ideas formed into expressions by such things as are of heaven and its light. The scientifics, which are here signified by ears or spikes of corn, are the scientifics of the church, concerning which see n. 4749, 4844, 4964, 4965. The reason why there were two dreams, one concerning seven heifers, another concerning seven ears of corn, was, because the subject treated of in the internal sense is respecting each natural principle, the interior and the exterior, and in what follows respecting the re-birth of each: By the seven heifers are signified those things which are of the interior natural principle, and are called truths of the natural principle, n. 5198, and by the seven ears of corn are signified the truths of the exterior natural principle, which are called scientifics. Interior and exterior scientifics are signified by the spikes of the river Euphrates even to the river of Egypt, in Isaiah, "Moreover it shall be in that day, Jehovah shall beat off from the spike of the river even to the river of Egypt, and ye shall be gathered one to another, ye sons of Israel:—Moreover it shall be in that day, a great trumpet shall sound, and they shall come that perish in the land of Ashur, and they that are driven out in the land of Egypt, and shall bow themselves to Jehovah in the mount of holiness, in Jerusalem," xxvii. 12, 13; they that perish in the land of Ashur denote interior truths, and they that are driven out in the land of Egypt denote exterior truths or scientifics. The comparison with grass, with the ears of corn, and with the corn itself, involves also the re-birth of man by scientifics, by the truths of faith, and by the goods of charity, in the following passage in Mark, "Jesus said, so is the kingdom of God, as when a man casts forth seed upon the earth, then sleeps, and rises night and day, and the seed buds and grows, whilst he knows not; for the earth beareth fruit of her own accord, first the grass, next the ear, and lastly the corn in the ear; but when the fruit shall be brought forth, he will immediately put in the sickle, because the harvest is at hand," iv. 26, 27, 28, 29; the kingdom of God, which is compared to grass, to the ear, and to the corn, is heaven appertaining to man by regeneration, for he who is regenerated, hath in himself the kingdom of God, and is made in an image a kingdom of God or heaven; grass is the first scientific, the ear, or spike, is the scientific of truth thence derived, corn is the consequent good. The laws enacted also concerning gleanings, Levit. xix, 9. chap. xxiii. 22; likewise concerning the liberty of plucking the ears of corn from the

the standing corn of a companion, Deut. xxiii. 25; and likewise concerning the not eating bread *roasted*, nor *green ears of corn*, until they brought the offering of God, Levit. xxiii. 14, represented such things as are signified by ears or spikes of corn.

5213. "Fat and good"—that hereby is signified to which the things which are of faith and charity might be in-applied, appears from the signification of fat, when it is predicated of the scientifics which are signified by ears of corn, as denoting their receptibility of the good of faith, consequently that those things which are of faith could be in-applied, for scientifics are vessels, of which when fatness is predicated, it signifies the fitness to receive such things as are of faith grounded in charity; and from the signification of good, when it is predicated of the scientifics which are signified by ears of corn, as denoting their receptibility of the good of charity, consequently that the things which are of charity could be in-applied to them: The reason why the fat have respect to those things which are of faith, and the good of those things which are of charity, is grounded in the usual mode of expression prevailing in the word throughout, for where two adjectives are applied to one thing, the one involves those things which are of faith, and the other those things which are of charity, and this by reason of the marriage in singular the things of the word, n. 683, 793, 801, 2173, 2516, 2712, 4138, 5138; that the fat signify those things which are of faith, and the good those things which are of charity, is also manifest from similar expressions which precede concerning the heifers, n. 5199, 5200. The scientifics, to which those things that are of faith and charity can be in-applied, are very many, as all the scientifics of the church, which are signified by Egypt in the good sense, see n. 4749, 4844, 4964, 4965, consequently all the scientifics which are true concerning correspondencies, concerning representatives, concerning significatives, concerning influx, concerning order, concerning intelligence and wisdom, concern affections, yea all truths of interior and exterior nature, as well visible as invisible, because these correspond to spiritual truths.

5214. "And behold seven thin ears"—that hereby are signified scientifics of no use, appears from the signification of ears, as denoting scientifics, see n. 5212; and from the signification of thin, as denoting what are of no use; for thin is opposed to full, and that is said to be full in which there is use, or what is the same thing, in which there is good, for all good is of use; wherefore that is thin which is of no use.—

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scientifics are of no use, which have no other end than glory and pleasure ; those ends are of no use, because they are of no benefit to man's neighbour.

5215. "And parched with the east-wind"—that hereby is signified full of lusts, appears from the signification of being parched with the east-wind, as denoting to be consumed by the fire of lusts ; for the east-wind and the east, in the genuine sense, denote love to the Lord and love towards the neighbour, n. 101, 1250, 3249, 3708, 4762, hence in the opposite sense they denote self-love and the love of the world, consequently concupiscencies and lusts, for these are [the offspring] of those loves ; fire is predicated of these for the reason mentioned, n. 5071, consequently parching is predicated of them. For there are two origins of heat, as also there are two origins of light ; one origin of heat is from the sun of the world, the other origin of heat is from the sun of heaven, which is the Lord ; that the sun of the world diffuses heat into it's world, and into all things therein, is a known thing ; but that the sun of heaven infuses heat into the universal heaven, is not so known ; nevertheless it might be known, if man would only reflect upon the heat which is intrinsically in him, and which hath nothing in common with the heat of the world, that is, if he would only reflect upon the heat which is called vital ; hence it might be known, that this heat differs in its nature from that of the world, viz. that the former is living, but the latter not living, and that the former heat, in consequence of being living, kindles the interiors of man, viz. his will and understanding, and gives him the faculty of desiring, of loving, and of being affected with objects ; hence also desires, loves, and affections, are spiritual heats, and are likewise so called ; that they are heats, is very evident, for from living bodies there exhales heat in all directions, even in the greatest cold ; and also, when the desires and affections, that is, the loves, grow more intense, the body is warm in the same degree : It is this heat which in the word is meant by burning, by fire, and by flame, and in the genuine sense is celestial and spiritual love, but in the opposite sense corporeal and terrestrial love ; hence it may be manifest, that by being parched with the east-wind, is here signified to be consumed by the fire of lusts, and when it is predicated of the scientifics, which are the thin ears of corn, that it denotes their being full of lusts. That by the east-wind are signified those things which are of lusts and of phantasies thence derived, is manifest from the passages in the word where it is named, as in David, "He caused the *east-wind* to journey

“in the heavens, and by his power he brought forth the south-wind, and he caused flesh to rain down upon them as dust, and bird of wing as the sand of the sea,” Psalm lxxviii. 26, 27; that by the flesh, which that wind brought, are signified concupiscencies, and by the bird of wing the phantasies thence derived, is manifest from the book of Moses, Numb. xi. 31 to 35, where it is written that the name of the place, where the people were smitten with a plague by reason of their eating flesh, was called the graves of *concupiscence*, because there they buried the people that *lusted*. And in Ezechiel, “Behold the vine planted, shall it prosper? *Withering shall it not wither*, when the *east-wind* toucheth it? Shall it not *wither* upon the beds of the garden where it budded?” xvii. 10: And again, “The vine was plucked up in anger, it was cast to the earth, and the *east-wind* parched it’s fruit; each rod of it’s strength was plucked up and *withered*; the fire devoured every one of them, for a fire came forth from the rod of it’s branches, and devoured it’s fruit, so that there is not in it a rod of strength, a sceptre to rule,” xix. 12, 14. where east-wind denotes the things which are of lusts. So in Isaiah, “He meditated concerning *his rough wind*, in the day of the *east-wind*,” xxvii. 8. And in Hosea, “There shall come an *east-wind* the wind of Jehovah ascending from the wilderness, and his spring shall become dry, and his fountain shall be dried up, he shall spoil the treasure of every vessel of desire,” xiii. 15, where also east-wind denotes those things which are of lusts. In like manner in Jeremiah, “As the *east-wind* I will disperse them before the enemy,” xviii. 17. And in David, “By the *east-wind* thou shalt break in pieces the ships of Tharshish,” Psalm xlviii. 7. And in Isaiah, “Thou hast forsaken thy people, the house of Jacob, because they are filled with the *east-wind*, and the soothsayers are Philistines,” ii. 6. And in Hosea, “Ephraim feedeth on the wind, and pursueth the *east-wind*, every day he multiplieth a lie and vastation,” xii. 1, where wind denotes phantasies, and east-wind lusts. The like is also meant, in the internal sense, by the east-wind whereby the locusts were produced, and whereby the locusts were cast into the sea, Exod. x. 13, 19; and also whereby the waters of the Red-Sea were divided, Exod. xiv. 21.

5216. “Budded after them”—that hereby is signified appearing near, appears from the signification of budding in this passage, as denoting to appear; and from the signification of after them, as denoting near, or in the boundary, as is signified by

by the evil and thin heifers coming up *after them*, viz. after the beautiful and fat heifers, n. 5202; the reason why *after* denotes near is, because *after* denotes succession of time, and in the spiritual world, consequently in the spiritual sense, there is no notion of time, but instead thereof such a quality of state as corresponds thereto.

5217. "And the seven thin ears swallowed up the fat and "full ears"—that hereby is signified that the scientifics of no use exterminated the good scientifics, appears from the signification of the thin ears, as denoting scientifics of no use, see above, n. 5214; and from the signification of the fat and full ears, as denoting scientifics to which those things that are of faith and charity might be in-applied, see n. 5213, consequently good scientifics; and from the signification of swallowing up, as denoting to exterminate, in like manner as eating up, which is said above of the heifers, n. 5206; that the good scientifics are exterminated by the scientifics of no use, or that truths are exterminated by falses, see n. 5207; this is also the case in the spiritual world; where falses are, there truths cannot subsist, and *vice versa*, where truths are, there falses cannot subsist; one exterminates the other, for they are opposites; the reason is, because falses are from hell and truths are from heaven: It appears sometimes as if falses and truths are in one subject, but they are not falses which are opposite to truths in this case, but which are associated by applications; the subject, where truths and at the same time falses which are opposite subsist, is called lukewarm, and the subject, in which falses and truths are commixed, is called prophane.

5218. "And Pharaoh awoke"—that hereby is signified a common [or general] state of illustration, appears from what was explained above, n. 5208, where the same words occur.

5219. "And behold it was a dream"—that hereby is signified in that obscure principle, appears from the signification of a dream, as denoting an obscure state, see n. 1838, 2514, 2528, 5210. It is called obscure, because truths were exterminated, for where there are no truths, there is obscurity, inasmuch as the light of heaven flows-in into truths alone, for the light of heaven is the divine truth from the Lord; hence the truths appertaining to angels and spirits, and also to men, are succenturiate* lights, but they have their light from the divine

* See note at n. 4407, vol. vi. where the term *succenturiate* is applied to cerebra, denoting somewhat supplying the place of cerebra. In a like sense it is here applied to lights, denoting somewhat supplying the place of light.

divine truth by means of good in truths, for unless truths are grounded in good, that is, unless truths have good in themselves, they cannot receive any light from the divine [being or principle]; by means of good they receive light, for good is as a fire or flame, and truths are as the lights thence derived.—Truths also without good in the other life are lucid, but they are lucid with winter light, which light becomes darkness at the light of heaven: From these considerations it may be manifest what is here meant by what is obscure, viz. that it means the state of the natural principle when the good scientifics are exterminated by the scientifics of no use; such an obscure principle is what may be commonly [or generally] illustrated, n. 5208, 5218, whereas an obscure principle originating in falses cannot be illustrated in any wise, for falses are so many darknesses which extinguish the light of heaven, and thereby cause an obscurity which cannot be illustrated until the falses are removed.

5220. Verse 8. *And it came to pass in the morning his spirit was agitated, and he sent and called all the magi of Egypt, and all the wise ones thereof, and Pharaoh told them his dream, and no one interpreted those things to Pharaoh.* And it came to pass in the morning, signifies in that new state: His spirit was agitated, signifies disturbance: And he sent and called all the magi of Egypt and the wise ones thereof, signifies in consulting scientifics both interior and exterior: And Pharaoh told them his dream, signifies concerning things to come: And no one interpreted those things to Pharaoh, signifies that it was not known what would happen.

5221. “And it came to pass in the morning”—that hereby is signified in that new state, appears from the signification of coming to pass, or being, as involving what is new, see n. 4979, 4987; and from the signification of morning, as denoting a state of illustration, see n. 3458, 3723, this is that new state which is meant, concerning which see above, n. 5218; the subject here treated of is concerning that state and its quality, viz. that there was disturbance therein by reason of obscurity concerning what would happen; but concerning the quality of that state, scarce any one can know any thing, unless he be in a spiritual sphere, and at the same time attentive to the things which are transacting within; he cannot otherwise even know what it is to be commonly [or generally] illustrated, and particularly illustrated, nor even what is meant by illustration, still less that in a common state of illustration there is in the beginning disturbance, and that tranquillity doth not commence until truths

truths grounded in good are replaced in their order: How these things are, is clearly perceived by the angels, and also by good spirits, because the latter are in a spiritual state; to relish and to think of such things, is their delight, whereas to man who is in a natural sphere, and more so to him who is in a sensual sphere, and still more to him who is in a grossly sensual sphere derived from things corporeal and earthly, such things are irksome.

5222. "His spirit was agitated"—that hereby is signified disturbance, appears from the signification of being agitated in spirit, as denoting to be disturbed: By spirit in this passage, as also occasionally in other parts of the word, is meant the interior affection and thought, which are likewise the spirit of man; the ancients called them spirit, but specifically by the spirit they meant the interior man, which is to live after the death of the body; whereas at this day by the spirit, where it occurs in such a sense, is only meant the thinking principle, and this without any other subject than the body in which it is, by reason that it is no longer believed that the interior man is the very man himself, but [it is believed] that the interior man, which is commonly called the soul or spirit, is merely thought without a subject adequate, consequently, being mere thought without a subject to abide in, that it will be dissipated after the death of the body, as a mere principle of ether or flame; such is the meaning annexed to spirit at this day, as when mention is made of being agitated in spirit, being sorrowful in spirit, being glad in spirit, triumphing in spirit, when yet it is the very interior man himself who is called the spirit, and who is agitated, is sorrowful, is glad, triumphs, and who is a man in a form altogether human, but invisible to the eyes of the body, to whom appertains thought.

5223. "And he sent and called all the magi of Egypt and the wise ones thereof"—that hereby is signified in consulting scientifics both interior and exterior, appears from the signification of magi, as denoting in the good sense interior scientifics, of which we shall speak presently; and from the signification of wise ones, as denoting exterior scientifics, of which also we shall speak presently. The ground and reason why by the magi and wise ones of Egypt are signified scientifics is, because Egypt had been amongst those kingdoms, where the ancient representative church was, n. 1238, 2385; but in Egypt the scientifics of that church were principally cultivated, which related to correspondencies, representatives, and significatives, by which scientifics were explained the things which were written in

in the books of the church, and which had place in their holy worship, n. 4749, 4964, 4966; from this ground it was, that by Egypt in general were signified scientifics, n. 1164, 1165, 1186, 1462, and also by Pharaoh the king thereof: The chief persons amongst those who were skilled in those scientifics and taught them, were called magi and the wise, they who were skilled in and taught the mystic scientifics were called magi, and they who were skilled in and taught the non-mystic scientifics were called the wise, consequently, they who were skilled in and taught the interior scientifics were called magi, and they who were skilled in and taught the exterior scientifics were called the wise; hence it is that by the magi and the wise such things are signified in the word: But after that they began to abuse the interior scientifics of the church, and to turn them into magic, then by Egypt also began to be signified the scientific principle which perverts, and in like manner by the magi of Egypt and the wise ones thereof. The magi of that time were acquainted with such things as are of the spiritual world, which they learnt from the correspondencies and representatives of the church, wherefore also many of them had communication with spirits, and hence learnt illusory arts, whereby they wrought magical miracles; but they who were called *the wise*, did not regard such things, but solved things enigmatical, and taught the causes of natural things; herein consisted the wisdom of that time, and the ability to effect such things was called wisdom, as may be manifest from what is recorded of Solomon in the first book of the Kings, “The *wisdom of Solomon* was
 “multiplied above the *wisdom* of all the sons of the East, and
 “above all the *wisdom of the Egyptians*, so that he was *wiser*
 “than all men, than Ethan the Ezrahite, and Heman, and Chal-
 “chol, and Darda, the sons of Mahol, he spake three thousand
 “*proverbs*, and his song was a thousand and five. Moreover
 “he spake of trees, from the cedars which were in Libanon,
 “even to the hyssop which cometh forth from the wall; he
 “spake also of beasts, and of fowl, and of creeping things,
 “and of fishes. Therefore they came from all people to hear
 “the *wisdom* of Solomon, from with all the kings of the earth
 “who heard of *his wisdom*,” iv. 30 to the end; and from what is recorded of the queen of Sheba in the same book, “that she
 “came to try him with *hard questions* [*enigmatibus*], and Solo-
 “mon told her all her words, there was not a word hidden
 “from the king which he did not tell her,” x. 1 and the follow-
 ing verses: Hence it is evident what was called wisdom at that
 time, and who were called wise, not only in Egypt, but also in
 other

other countries, as in Syria, Arabia, and Babylon; but in the internal sense by Egyptian wisdom nothing else is signified but the science of natural things, and by magic the science of spiritual things, thus by the wise exterior scientifics, and by magi interior scientifics, and by Egypt in general science, n. 1164, 1165, 1186, 1462, 4749, 4964, 4966: By Egypt and the wise thereof nothing else was meant in Isaiah, "The princes of Zoan are fools, the counsel of *the wise counsellors of Pharaoh* is brutish, how is it said to Pharaoh, *I am a son of the wise*, a son of the kings of antiquity, where now are thy *wise ones*," xix. 11, 12. That they were called magi, who were in the science of spiritual things, and also thence in Revelations, is evident from the *magi*, who came "from the East to Jerusalem, inquiring where the king of the Jews was born, and saying that they had seen his star in the East, and were come to worship him," Matt. ii. 1, 2; and it is also evident from Daniel, who is called the *prince of the magi*, iv. 9, and in another place, "The queen said to king Belshazer, there is a man in thy kingdom, in whom is the spirit of the holy Gods, and in the days of thy father, light and understanding and wisdom, as the wisdom of the gods, was found in him; therefore king Nebuchadnezzar thy father appointed him *prince of the magi*, of the diviners, of the Chaldeans, and of the soothsayers," Dan. v. 11. And again, "There was not found of them all any like Daniel, Hananiah, Mishael, and Asariah, for when they stood before the king, in every word of wisdom and intelligence which the king inquired of them, he found them ten times *superior to all the magi*, diviners, who were in his kingdom," Dan. i. 19, 20. That by magi in the opposite sense are meant they who perverted spiritual things, and thereby exercised magic arts, is a known thing, as they who are mentioned, Exod. viii. 11, 22. chap. viii. 7, 18, 19. chap. ix. 11: For magic was nothing else but perversion, and a perverse application of such things as are of order in the spiritual world, whence magic descends; but that magic at this day is called natural, by reason that nothing above or beyond nature is any longer acknowledged; a spiritual principle, unless by it is meant an interior natural principle, is denied.

5224. "And Pharaoh told them the dream"—that hereby is signified concerning things to come, appears from the signification of a dream, as denoting foresight, prediction, and event, see n. 5091, 5092, 5104, thus things to come: How these things are in the internal sense, is manifest from the series of the things treated of; the subject treated of in this verse is concerning

concerning a new state of the natural principle, when it is in obscurity by reason of truths being thence exterminated, and that in such case there is disturbance therein in consulting scientifics concerning things to come; for when such obscurity happens, then the thought instantly falls to work to consider what the event will be, and whereas this is common in every such state during man's regeneration, therefore that state is here described in the internal sense: But such states at this day are unknown, as well because few are regenerated, as because they who are regenerated do not reflect upon such things; man is little concerned at this day about the things which are transacting interiorly within him, inasmuch as external things occupy him wholly, and to him who is wholly occupied by external things, that is, who makes external things the ends of life, internal things are of no account; concerning the above obscurity he would say, What have I to do with such considerations, from which there results neither gain nor honour?—Why must I think about the state of the soul, or about the state of the internal man, whether it be in obscurity when truths are exterminated, or in clearness, when truths are replaced therein? What profit is it to know this? Whether there be any internal man, and whether there be another state of the soul than during its connexion with the body, I am in doubt, yea, whether there be any soul which lives after death, for who hath ever returned from the dead, and given information on the subject? Such is the secret language of the man of the church at this day, and such are his thoughts, when he hears or reads any thing concerning the state of the internal man; hence the reason is evident, why those things which are transacting inwardly in man, are at this day concealed and altogether unknown: Such an obscurity of intellect never prevailed amongst the ancients; their wisdom consisted in cultivating interior things, and thereby perfecting each faculty both the intellectual and the voluntary, and thus providing for the well-being of their souls: That the ancients were interested in such subjects, is clear from their writings which are extant even at this day, and also from the desire of all to hear Solomon, for “*therefore they came from all people to hear the wisdom of Solomon, from with all the kings of the earth, who heard of his wisdom,*” 1 Kings iv. 34; and therefore came the queen of Sheba, and from the blessedness which she experienced from the wisdom of Solomon, said, “*Blessed are thy men, blessed are these thy servants, who stand before thee continually, and hear*” “*thy*

"thy wisdom," 1 Kings x. 8: Who at this day would call himself blessed on such account?

5225. "And no one interpreted those things to Pharaoh"—that hereby is signified that it was unknown what would happen appears from the signification of interpreting, as denoting to know what would happen, see n. 5141; hence no one interpreting denotes not to know, for *no one* in the internal sense denotes the negative of a thing, thus a *not*, for the idea of person is turned into the idea of thing in the internal sense, as the idea of a man (*Vir*), of a husband, of a woman, of a wife, of a son, of a daughter, of a boy, of a virgin, into the idea of truth or good, and as above, n. 4223, the idea of the magi and the wise into the idea of scientifics interior and exterior; the reason is, because in the spiritual world, or in heaven, persons do not come under the mind's view, but things, for persons limit the idea, and concenter it to somewhat finite, whereas things do not limit and concenter it, but extend to what is infinite, thus to the Lord: From this ground also it is, that not any person, which is named in the word, is perceived in heaven, but instead thereof the thing which is represented by that person, so neither any people or nation, but the quality thereof; yea further, there is not a single historical relation of the word concerning person, nation, and people, but what is altogether unknown in heaven, consequently, neither is it known who Abraham is, who Isaac, who Jacob, who the Israelitish people, and who the Jewish nation, but it is there perceived what Abraham is, what Isaac, what Jacob, what the Israelitish people, what the Jewish nation, and so in all other cases; hence the angelic speech is respectively unlimited and also universal.

5226. Verses 9, 10, 11, 12, 13. *And the prince of the butlers spake with Pharaoh, saying, my sins I remember to-day. Pharaoh was wroth upon his servants, and gave me into custody to the house of the prince of the guards, me and the prince of the bakers. And we dreamed a dream in one night, I and he, each according to the interpretation of his dream we dreamed. And there was there with us an Hebrew boy the servant of the prince of the guards, and we told him, and he interpreted to us our dreams, to each according to his dream he interpreted. And it came to pass, as he interpreted to us, so it was, me he brought back upon my station, and hanged him. And the prince of the butlers spake with Pharaoh, signifies thought from the sensual principle subject to the intellectual part: Saying, signifies perception thence: My sins I remember to-day, signifies con-*

cerning the state of disjunction: Pharaoh was wroth upon his servants, signifies when the natural principle averted itself: And gave me into custody to the house of the prince of the guards, signifies rejection by those things which are primary for interpretation: Me and the prince of the bakers, signifies each sensual principle: And we dreamed a dream in one night, signifies what is foreseen in an obscure principle: I and he, signifies concerning each sensual principle: Each according to the interpretation of his dream, we dreamed, signifies what would happen to each: And there was there with us an Hebrew boy, signifies that by reason of temptation the guiltless principle of the church was thither rejected: A servant of the prince of the guards, signifies wherein was truth which principally served for interpretation: And we told him, signifies that thence was perception: And he interpreted to us our dreams, signifies what was in the things foreseen in an obscure principle: To each according to his dream he interpreted, signifies from truth: And it came to pass as he interpreted to us, so it was, signifies that so it happened: Me he brought back upon my station, signifies that the sensual principle of the intellectual part was received: And him he hanged, signifies that the sensual principle of the voluntary part was rejected.

5227. "And the prince of the butlers spake with Pharaoh"—that hereby is signified thought from the sensual principle subject to the intellectual part, appears from the signification of speaking, as denoting to think, see n. 2271, 2287, 2619; and from the representation of the prince of the butlers, as denoting the sensual principle subject to the intellectual part, see n. 5077, 5082: What is meant by thought from the sensual principle, may be seen, n. 5141.

5228. "Saying"—that hereby is signified perception thence, appears from the signification of saying, as denoting to perceive, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 3395: What is meant by perception thence, or by perception from thought, cannot be explained to the apprehension, because at this day it is altogether unknown what spiritual perception is, and what is unknown doth not enter into the apprehension, howsoever it be described: For perception is nothing else but the speech or thought of the angels who are attendant on man; when that speech or thought flows-in, it occasions a perception that it is so or is not so, but with no others than those who are in the good of love and charity, for by good it flows-in; with those, that perception

perception produces thoughts, for what is perceptive is to them the common [or general] principle of thought: But perception from thought is not actually given, but apparently: Howbeit, concerning this arcanum it is not possible to say more, because, as was said, it is unknown at this day, what perception is.

5229. "My sins I remember to-day"—that hereby is signified concerning the state of disjunction, appears from the signification of sins, as denoting things of inverted order, see n. 5076: and from the signification of remembering, as denoting conjunction, see n. 5169, thus to remember sins is to be conjoined with those things which are of inverted order, consequently to be disjoined from the natural principle which is represented by Pharaoh, for what is conjoined with those things which are in inverted order, is disjoined from those which are in order: The reason why remembering denotes conjunction is, because the remembrance of any one in the other life conjoins, for as soon as any spirit remembers another, he is presented at hand, and also so present that they discourse together; hence it is, that angels and spirits can meet with all whom they have known, and of whom they have heard, can see them present, and discourse with them, when the Lord grants to remember them, n. 1114.

5230. "Pharaoh was wroth upon his servants"—that hereby is signified when the natural principle averted itself, appears from what was explained above, n. 5080, 5081, where like words occur.

5231. "And gave me into custody to the house of the prince of the guards"—that hereby is signified rejection by those things which are primary for interpretation, appears also from what was explained above, where like words occur.

5232. "Me and the prince of the bakers"—that hereby is signified each sensual principle, appears from the representation of the prince of the butlers, who is here meant by *me*, as denoting the sensual principle subject in general to the intellectual part, see n. 5077, 5082: and from the representation of the prince of the bakers, as denoting the sensual principle subject in general to the voluntary part, see n. 5078, 5082; thus by *me* and the prince of the bakers is signified each sensual principle: It is said each sensual principle, because in man, there are two faculties which constitute his life, viz. the will and the understanding, to which all and singular the things appertaining to him have relation: The reason why there are two faculties in man which constitute his life, is, because there are two principles which make life in heaven, viz. good and truth,
good

good hath relation to the will, truth to the understanding: hence it is evident that there are two things which make man spiritual, and consequently make him blessed in the other life, viz. charity and faith, for charity is good, and faith is truth; and charity hath relation to the will, and faith to the understanding: To those two principles, viz. good and truth, all and singular the things in nature have reference, thence exist, and thence subsist; that they have reference to those two principles, is very manifest from the case of heat and light, heat having reference to good, and light to truth, wherefore also spiritual heat is the good of love, and spiritual light is the truth of faith: Since all and singular things in universal nature have reference to those two principles, viz. good and truth, and good is represented in heat, and truth in light, let every one judge what the quality of man is from faith alone without charity, or what is the same thing, from only understanding truth without willing good; is it not like to the state of winter, when the light is bright, and still all and singular things are torpid, because without heat? Such is the state of man who is in faith alone, and not in the good of love; he is in cold and darkness, in cold because he is contrary to good, and in darkness because on that account he is contrary to truth, for he who is contrary to good is also contrary to truth, howsoever he may seem to himself not to be so, inasmuch as one principle draws the other to it's party; such is the state after death.

5233. "And we dreamed a dream in one night"—that hereby is signified what was foreseen in an obscure principle, appears from the signification of dream, as denoting what is foreseen, see n. 3698, 5091; and from the signification of night, as denoting a state of shade, see n. 1712, thus what is obscure.

5234. "I and he"—that hereby is signified concerning each sensual principle, appears from the representation of the butler, who in this case is I, as denoting one sensual principle, and from the representation of the baker, who in this case is he, as denoting the other sensual principle, concerning which principles see just above, n. 5232.

5235. "Each according to the interpretation of his dream "we dreamed"—that hereby is signified what would happen to each, appears from the signification of interpretation, as denoting what it had in it, and what would befall, see n. 5093, 5105, 5107, 5141, thus what would happen, viz. from what was foreseen, which is signified by dream, n. 5233.

5236. "And there was there with us an Hebrew boy"—
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that hereby is signified that by reason of temptation the guiltless principle of the church was thither rejected, appears from the signification of boy, as denoting a guiltless principle, of which we shall speak presently ; and from the signification of Hebrew as denoting one who is of the church, see n. 5136, thus a principle which is of the church ; that he was rejected thither by reason of temptation, is signified by his being there, viz. in custody, for by the custody into which Joseph was sent, is signified a state of temptation, n. 5036, 5037, 5039, 5044, 5045, which state was treated of in chapters xxxix and xl.—The reason why boy denotes what is guiltless is, because infant in the internal sense denotes what is innocent ; for in the word, mention is made of a suckling, an infant, and a boy, and by them are signified three degrees of innocence, the first degree by the suckling, the second by the infant, and the third by the boy ; but whereas with the boy innocence begins to be put off, therefore by boy is signified that innocent principle which is called guiltless : Inasmuch as the three degrees of innocence are signified by suckling, infant, and boy, the three degrees of love and charity are also signified by the same, by reason that celestial and spiritual love, that is, love to the Lord and charity towards the neighbour, cannot be given except in innocence : It is however to be noted, that the innocence of sucklings, of infants, and of boys, is only external, and that internal innocence is not given with man, until he be born anew, that is, be anew made as it were a suckling, an infant, and a boy ; these states are what are signified by suckling, infant, and boy in the word, for in the internal sense of the word nothing is meant but what is spiritual, consequently spiritual birth, which is called re-birth and also regeneration. That the innocent principle, which is called guiltless, is signified by boy, is manifest from Luke, “ Jesus said, whosoever doth not receive the kingdom of God as a *boy*, shall not enter therein,” xviii. 17 ; to receive the kingdom of heaven as a *boy*, is to receive charity and faith grounded in innocence. And in Mark, “ Jesus took a *boy*, and set him in the midst of them, and took him up in his arms, and said to them, whosoever receiveth one of such *boys* in my name receiveth me,” ix. 36, 37. Luke ix. 47, 48 ; by boy in this passage was represented innocence, to receive which is to receive the Lord, because he it is from whom cometh the all of innocence ; that to receive a boy in the name of the Lord, is not to receive a boy, must be obvious to every one, thus it must be plain that somewhat celestial was represented thereby. So in Matthew,

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“The boys in the temple cried out, Hosanna to the son of David; and when the chief priests and scribes had indignation, Jesus said unto them, Have ye not read, that out of the mouth of *infants* and *sucklings* thou hast perfected praise,” xxi. 15, 16. Psalm viii. 3; the reason why the boys cried Hosanna to the son of David was, that it might be represented that innocence alone acknowledges and receives the Lord, that is, they who have innocence; by perfecting praise out of the mouth of infants and sucklings is signified, that praise cannot come to the Lord by any other way, than by innocence, for by innocence alone is effected all communication, and all influx, consequently access; hence it is that the Lord saith, “Unless ye be converted, and become as *boys*, ye cannot enter into the kingdom of the heavens,” Matt. xviii. 3. In the following passages also by boy is signified innocence, “The streets of the city shall be filled with *boys* and *girls*, playing in the streets thereof,” Zech. viii. 5, speaking of the New Jerusalem, or the Lord’s kingdom. And in David, “Praise Jehovah ye young men and virgins, ye old men with *boys*,” Psalm cxlviii. 12. Again “Jehovah reneweth thy life out of the pit, satisfieth thy life with good, so that thou art renewed as an eagle in thy *boyhood*,” Psalm ciii. 4, 5. And in Joel, “Upon my people they have cast the lot, because they have given a *boy* for a harlot, and have sold a *girl* for the wine which they have drunk,” iii. 3. And in Jeremiah, “I will disperse by thee the man and the woman, and I will disperse by thee the old man and the *boy*, and I will disperse by thee the young man and the virgin,” li, 22. And in Isaiah, “A *boy* is born to us, a son is given to us, upon whose shoulder is the government, and he shall call his name, Wonderful, Counsellor, God, Hero, the Father of Eternity, the Prince of Peace,” ix. 5.

5237. “The servant of the prince of the guards”—that hereby is signified wherein was truth which primarily served for interpretation, appears from the predication of servant, as being applied to truth, see n. 2567, 3409; and from the signification of the prince of the guards, as denoting things primary for interpretation, see n. 4790, 4966, 5084; and whereas truth is serviceable for interpretation, viz, of the word, by the servant of the prince of the guards is signified in this passage truth thus serviceable.

5238. “And we told him”—that hereby is signified that thence was perception, appears from the signification of telling as denoting perception, see n. 3209.

5239. "And he interpreted to us our dreams"—that hereby is signified what was in the things foreseen in an obscure principle, appears from the signification of interpreting, as denoting what was in, see n. 5093, 5105, 5107; and from the signification of dreams, as denoting things foreseen in an obscure principle, see above n. 5233.

5240. "To each according to his dream he interpreted"—that hereby is signified from truth; "and it came to pass as he interpreted to us, so it was"—that hereby is signified that so it happened, may appear from this consideration, that by those words is signified the event of the thing, which from truth was such as he foretold.

5241. "Me he brought back upon my station"—that hereby is signified that the sensual principle of the intellectual part was received, appears from the representation of the butler, who is here meant by *me*, as denoting the sensual principle of the intellectual part, concerning which see above; and from the signification of bringing back upon a station, as denoting to reduce into order and to make subordinate, see n. 5125, 5165, thus also to receive.

5242. "And hanged him"—that hereby is signified that the sensual principle of the voluntary or will-part was rejected, appears from the signification of the baker, who is here meant by *him*, as denoting the sensual principle of the voluntary or will-part, concerning which see above; and from the signification of hanging, as denoting to reject, see n. 5156, 5167.—It is needless to give a further explication of these things, inasmuch as they have been explained before, for they are such circumstances as are again mentioned on account of the series.

5243. Verse 14. *And Pharaoh sent, and called Joseph, and they hastened him out of the pit, and he polled, and changed his garments, and came to Pharaoh.* And Pharaoh sent, signifies the propensity of the new natural principle: And called Joseph, signifies to receive the celestial of the spiritual principle: And they hastened him out of the pit, signifies the hasty rejection of such things as were impediments arising from the state of temptation, and the change thereby occasioned:—And polled signifies rejection and change as to those things which are of the exterior natural principle: And changed his garments, signifies as to those things which are of the interior natural principle, by putting on things suitable: And came to Pharaoh, signifies communication thereby with the new natural principle.

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5244. "And Pharaoh sent"—that hereby is signified the propensity of the new natural principle, appears from the representation of Pharaoh, as denoting the new man of the natural principle, see n. 5079, 5080; the propensity to receive the celestial of the spiritual principle is signified by his sending and calling Joseph; the propensity itself is manifest from what follows, that he gave him over his house, and over all the land of Egypt, and said that all his people should kiss upon his mouth, verses 40, 41, 42, 43. The case herein is this; when the state is full, that is, when all things are prepared in the natural principle to receive influx from the interior or superior principle, and to appropriate to itself those things which flow in, in this case the natural principle is also in the propensity, that is, in the affection of receiving; thus one is accommodated to the other, when man is renewed by the Lord.

5245. "And called Joseph"—that hereby is signified to receive the celestial of the spiritual principle, appears from the representation of Joseph, as denoting the celestial of the spiritual principle, see n. 4286, 4585, 4592, 4594, 4963; that to receive that principle is signified by calling, may be seen just above, n. 5244.

5246. "And they hastened him out of the pit"—that hereby is signified the hasty rejection of such things as were impediments arising from the state of temptation, and the change thereby occasioned, appears from the signification of the pit, as denoting a state of vastation, and also of temptation, see n. 4728, 4744, 5038; and from the signification of hastening him out of it, as denoting the hasty rejection of such things as arise thence, viz. from a state of temptation; for when a pit denotes a state of temptation, then to hasten any one out of it denotes to remove such things as arise from that state, consequently to reject, as is also evident from what now follows, for he rejected those things which were of the pit, inasmuch as he polled himself and changed his garments: A state of temptation, in respect to the state after it, is also as the state of a pit or of a prison, filthy and unclean, for when man is tempted, in such case unclean spirits are near him, and encompass him, and excite the evils and falses appertaining to him, and likewise detain him therein, and exaggerate even to despair; hence it is that man on such occasion is in an unclean and filthy state: this state also, when it is presented to view in the other life (all spiritual states can there be exhibited to the sight) appears as a mist exhaled from dirty places, and a stench likewise is thence perceived; such is the appearance of the sphere, which encompasses a person
in

in temptation, and also in vastation, that is, in a pit in the lower earth, see n. 4728. But when the state of temptation ceases, then that mist is dissipated, and serenity takes place; the reason is, because falses and evils appertaining to man are opened by temptations, and are removed; when they are opened, the above mistiness appears, and when they are removed, serenity appears. The change of that state is also signified by Joseph polling and changing his garments. A state of temptation may likewise be compared with that state, in which a man is when amongst robbers, from which when he comes, his hair is dishevelled, his countenance fierce, and his garments tattered; if he sinks in temptation, he remains in that state; but if he conquers in temptation, he then, after resuming his wonted countenance, combing his hair, and changing his garments, comes into a chearful and serene state; there are also infernal spirits and genii, who like robbers on such occasion surround and assault, and induce temptations. From these considerations then it is evident, that by hastening him out of the pit, is signified the hasty rejection of such things as were impediments arising from the state of temptation, and the change thereby occasioned.

5247. "And he polled"—that hereby is signified rejection and change as to those things which are of the exterior natural principle, appears from the signification of polling, viz. the head and beard, as denoting to reject those things which are of the exterior natural principle, for the hair, which was polled, signifies that natural principle, see n. 3301: The hair also both of the head and beard corresponds in the grand man to the exterior natural principle, wherefore also sensual men, that is, they who had believed nothing but what was natural, nor were willing to understand that any thing is given of a nature more interior and pure, than that it might be comprehended by the senses, in the other life in the light of heaven appear hairy, so that the face is scarce any thing else but a shaggy beard; such hairy faces have been frequently seen by me: But they who have been rational men, that is, spiritual, with whom the natural principle hath been rightly subordinate, appear in decent and becoming hair; yea from the hair in the other life it may be known what every one's quality is as to the natural principle; the reason why spirits appear in hair is, because in the other life spirits appear altogether as men on earth; hence also it is, that the angels, who have been seen, are described in the word occasionally as to the hair. From these considerations it may be evident what is signified by polling, as in Ezechiel, "The
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“priests the Levites, the sons of Zadok, shall put off their
 “garments in which they minister, and shall lay them aside in
 “the chambers of holiness, and shall put on other garments,
 “neither shall they sanctify the people with their garments, and
 “their heads they shall not shave, and the hair they shall not
 “let down, polling they shall poll their heads,” xliv. 19, 20;
 the subject here treated of is concerning the new temple and
 the new priesthood, that is, concerning the new church, where
 putting on their garments signifies holy truths; not to shave
 the head, not to let down the hair, but polling to poll the
 head, signifies not to reject the natural principle, but to
 accommodate it that it may be in agreement, thus to make it
 subordinate; every one, who believes the word to be holy,
 may see, that these and the rest of the things which are said
 by the prophet concerning the new earth, the new city, and
 concerning the new temple and the new priesthood, are not to
 be as they are there mentioned in the letter, as that the priests,
 the Levites, the sons of Zadok, shall minister there, and that
 in this case they shall put off the garments of ministry, and
 put on others, and they shall poll their heads, but all and
 singular the things mentioned signify such things as relate to a
 new church. The statutes concerning the great priest, the
 sons of Aaron, and concerning the Levites, wherein it is said,
 “The great priest from his brethren, upon whose head hath
 “been poured the oil of unction, and he hath filled his hand
 “to put on garments, shall not shave his head, and shall not
 “unrip his garments,” Lev. xxi. 10. “The sons of Aaron
 “shall not bring baldness upon their head, nor shave the corner
 “of their beard; they shall be holy to their God, neither shall
 “they profane the name of their God,” Lev. xxi. 5, 6.—
 “Thus shalt thou purify the Levites; sprinkle upon them the
 “waters of expiation, and they shall cause a razor to pass over
 “their flesh, and shall wash their garments, and shall be pure,”
 Numb. viii. 7, would never have been commanded, unless they
 had contained holy things in them; that the great priest should
 not shave his head, and should not unrip his garments; that the
 sons of Aaron should not bring baldness on their head, nor
 should shave the corner of the beard: and that the Levites,
 when they were purified, should be shaven with a razor upon
 the flesh; what holiness is there in these circumstances, and
 what of the church is there in them? But to have the external
 or natural man subordinate to the internal or spiritual, and
 thereby each subordinate to the divine, this is a holy thing,
 which the angels also perceive when the above passages of the
 word

word are read by man. In like manner where it is written, that "The Nazarite, who was holy to Jehovah, if any one should die by chance suddenly near him, and should pollute the head of his Nazariteship, *should poll his head* in the day of his cleansing, on the seventh day *he should poll it*. Also that the Nazarite, on the day in which the days of his Nazariteship are fulfilled, *should poll the head of his Nazariteship* at the door of the tent of the assembly, and should take *the hair of his head*, and should put it on the fire which is under the sacrifice of the peace-offering," Numb. vi. 8 to 19. What the Nazarite was, and what principle of holiness he represented, may be seen, n. 3301; that a holy principle consisted in his hair, cannot in any wise be comprehended, unless it be known what the hair is by correspondence, thus to what holy principle the hair of a Nazarite corresponded: In like manner neither can it be comprehended, whence Samson had strength from his hair, concerning which he thus speaks to Delilah, "There hath not come a razor upon mine head, because I am a Nazarite unto God from my mother's womb; if I be shaven, my strength will depart from me, and I shall be rendered infirm, and shall be as another man. And Delilah called a man (*Vir*,) *who shaved seven locks of his head*, and his strength departed from upon him. And afterwards, *when the hair of his head began to grow, as it was shaven off*, strength returned to him," Judges xvi. 17, 19, 22; who can know, without knowledge derived from correspondence, that the Lord as to the divine natural [principle] was represented by the Nazarite, and that the Nazariteship had no other meaning, and that Samson had strength from that representative? He who doth not know, and especially who doth not believe, that there is an internal sense of the word, and that the sense of the letter is representative of the things which are in the internal sense, will scarce acknowledge herein any thing of holiness, when yet the contents are most holy. He who doth not know, and especially who doth not believe, that there is an internal sense of the word, which is holy, cannot possibly know what the following passages bear in their bosom, as in Jeremiah, "Truth is perished, and is cut off from their mouth, *cut off the hairs of thy Nazariteship*, and cast them away," vii. 28, 29. And in Isaiah, "In that day the Lord *shall poll by a razor hired* in the passages of the river, by the king of Ashur, *the head and the hairs of the feet*, and shall also consume the beard," vii. 20. And in Micah, "Make thee bald, and poll thyself because of the sons of thy delights, *make broad*

"*broad thy baldness*, as an eagle, because they have migrated "from thee," i. 16. Moreover, neither will he know what principle of holiness is involved in what is related concerning Elias; that he was "*a hairy man*, and girded with a leathern "girdle about his loins," 2 Kings i. 8; and why the boys, who called Elisha *bald*, were "torn in pieces by bears out of "the forest," 2 Kings ii. 23, 24; by Elias and Elisha was represented the Lord as to the word; thus by them was represented the word, specifically the propetic word, see preface to chap. xviii. Gen. and n. 2762; the hairiness and the girdle of leather signified the literal sense, a hairy man that sense as to truths, a girdle of leather about the loins that sense as to goods; for the literal sense is its natural sense, inasmuch as it is from those things which are in the world, and the internal sense is the spiritual sense, because it is from those things which are in heaven; these two senses are as the internal and external principles appertaining to man, and because an internal principle is not without an external, for the external is the ultimate of order in which the internal subsists, therefore it was an affront against the word to call Elisha bald, as if he was without an external, thus as if the word was without a sense adequate to the apprehension of man. From these considerations it may be manifest, that singular the things of the word are holy, but the holiness, which is therein, doth not appear to the understanding, except to him who is acquainted with the internal sense thereof, nevertheless it appears to the apperception by influx from heaven to him, who believes the word to be holy; such influx is wrought through the internal sense in which the angels are principled, which sense, notwithstanding it is not understood by man, still affects him, because the affection of the angels, who are in that sense, is communicated; hence also it is evident, that the word was given to man, that he may have communication with heaven, and that the divine truth, which is in heaven, by influx may affect him.

5248. "And changed his garments"—that hereby is signified as to those things which are of the interior natural principle, by putting on things suitable, appears from the signification of changing, as denoting to remove and reject; and from the signification of garments, as denoting those things which are of the interior natural principle, of which we shall speak presently; hence it follows, that he put on things suitable, which are signified by new garments. Frequent mention is made of garments in the word, and by them are meant those things which

which are beneath or without, and which cover those things that are above or within; wherefore by garment is signified the external of man, consequently the natural principle, for this covers his internal and spiritual principle; by garments are specifically signified the truths which are of faith, because these cover the goods which are of charity: this significative hath its origin from the garments, with which spirits and angels appear clothed; spirits appear in garments without splendor, but angels in garments with splendor, and as it were from splendor, for splendor itself appears around them as a garment, like the Lord's garments when he was transfigured, which were as the light, Matt. xvii. 2, and as white lightning, Luke ix. 29; from their garments also spirits and angels may be known, what their quality is as to the truths of faith, because these are represented by garments, but then they are the truths of faith such as their quality is in the natural principle; their quality in the rational principle appears from the face and its beauty; the splendor appertaining to their garments is derived from the good of love and charity, which good by translucence gives splendor; from these considerations it may be manifest, what is represented by garments in the spiritual world, consequently what garments are in the spiritual sense. But the garments which Joseph changed, viz. which he put off, were the garments of the pit or prison, by which garments are signified things fallacious and false, which in a state of temptations are excited by evil genii and spirits, wherefore by his changing garments is signified rejection and change as to those things which are of the interior natural principle, and the garments which he put on were such things as were suitable, wherefore also the putting on of suitable things is signified. See what has been before said and shewn concerning garments, viz. that celestial things are not cloathed, but spiritual and natural things, n. 297. That garments are inferior truths respectively, n. 1075, 2576. That changing the garments was a representative to denote that holy truths were to be put on, whence also came changeable garments, n. 4545. That rending the garments was a representative of mourning over truth lost and destroyed, n. 4763. What is signified by him who entered in not having on a wedding garment, n. 2132.

5249. "And came to Pharaoh"—that hereby is signified communication with the new natural principle, appears from the signification of coming, as here denoting communication by influx; and from the representation of Pharaoh, as denoting the new natural principle, concerning which see n. 5079, 5080,

5080, 5244. What these things, which are contained in this verse, involve, is evident from what hath been already explained; for the subject treated of is concerning Joseph, how he was liberated from the pit, and came to Pharaoh; by Joseph in the internal sense is represented the Lord as to the celestial of the spiritual principle, and by Pharaoh is represented the natural or external man; by the pit in which Joseph was, is represented the state of the Lord's temptation as to the celestial of the spiritual principle, and by his being called out of the pit by Pharaoh, is signified the state of liberation from temptations, and further the state of influx and communication afterwards with the new natural principle; from these considerations it is evident, that in the internal sense is here described how the Lord made his natural principle new, and at length divine. These are the things which occur to the thoughts of the angels, when these historicals are read by man; it is also most delightful to them to think such things, for they are in the divine sphere of the Lord, thus as it were in the Lord, and they are then in the perception of the inmost joy, when they are in thought concerning the Lord, and concerning the salvation of the human race by the Lord's making the human [principle] in himself divine; and to the intent that the angels might be detained in that most celestial joy, and at the same time in wisdom, that divine process is fully described in the internal sense of the word; and in it is together described the process of man's regeneration, for the regeneration of man is an image of the Lord's glorification, see n. 3130, 3212, 3296, 3490, 4402. Several may perhaps wonder what the angels discourse about one amongst another, consequently what men discourse about after death who become angels; but let them know, that the subjects of their discourse are such things as are contained in the internal sense of the word, viz. concerning the Lord's glorification, concerning his kingdom, concerning the church, concerning the regeneration of man by the good of love and the truth of faith, but that the discourse on these subjects is by Arcana, which for the most part are ineffable.

5250. Verses 15, 16. *And Pharaoh said to Joseph, I have dreamed a dream, and no one interprets it, and I have heard upon thee, saying, thou hearest a dream to interpret it. And Joseph answered Pharaoh, saying, not to me, God will answer peace, Pharaoh. And Pharaoh said to Joseph, signifies the perception of the celestial of the spiritual principle from the natural: I have dreamed a dream, signifies prediction; and no one interprets it, signifies ignorance what was in it: And I have*

have heard upon thee, signifies the faculty of the celestial of the spiritual principle: saying, thou bearest a dream to interpret it, signifies of apperceiving what is in the things foreseen: And Joseph answered Pharaoh, signifies knowledge; saying, not to me, signifies that it was not from the human [principle] alone: God shall answer peace, Pharaoh, signifies from the divine human [principle] by conjunction.

5251. "And Pharaoh said to Joseph"—that hereby is signified perception of the celestial of the spiritual principle from the natural, appears from the signification of saying in the historicals of the word, as denoting to perceive, which has been frequently before noted; and from the representation of Pharaoh, as denoting the natural principle, see n. 5079, 5080, 5095, 5160; and from the representation of Joseph, as denoting the celestial of the spiritual principle, see n. 4286, 4592, 4594, 4963, 5086, 5087, 5106, 5249. The reason why perception of the celestial of the spiritual principle from the natural is signified, is, because the Lord is represented by each, viz. by Joseph and by Pharaoh, by Joseph as to the celestial of the spiritual principle, and by Pharaoh as to the natural principle, hence by Pharaoh said to Joseph is signified the Lord's perception from the celestial of the spiritual principle in the natural: but what and of what quality that perception is, cannot be explained to the apprehension, unless there hath been first formed somewhat of an idea concerning spiritual perception, and concerning the celestial of the spiritual principle, and also concerning the natural principle with the quality of its distinction from the spiritual. On these subjects some observations have been before made, but they ought to be recalled.

5252. "I have dreamed a dream"—that hereby is signified prediction, appears from the signification of a dream, as denoting foresight, and hence prediction, see n. 3698, 5091, 5092, 5104, 5233; that dream here denotes prediction, is also evident from what follows, for in the dream prediction was made concerning seven years of abundance of provision, and concerning seven years of famine.

5253. "And no one interpreteth it"—that hereby is signified ignorance what was in it, appears from the signification of interpreting, as denoting what was in, see n. 5093, 5105, 5107, 5141, hence ignorance what was in is signified by no one interpreting it. *No one* in the internal sense is not no one or none, but is a mere negative, in the present case therefore denoting *not*, thus that it is not known or that there is ignorance respecting it; the reason is, because in the internal sense

sense there is not respect to any person, nor even to any thing determined to person, see n. 5225, and in the expression *no one* or *none* something of person in common is involved.—There are three things in general, which perish from the sense of the letter of the word, whilst the internal sense is coming forth, viz. what is of time, what is of space, and what is of person; the reason is, because in the spiritual world time is not, neither is space, these two things being proper to nature, on which account also it is said of those who die, that they depart out of time, and that they leave those things which are of time; the reason why in the spiritual world there is no respect had to any thing determined to person is, because a view to person in discourse contracts and limits the idea, but doth not extend and render it unlimited; when yet what is extended and unlimited in discourse causes it to be universal, and also to comprehend and be able to express things innumerable and likewise ineffable; hence the speech of the angels is of this character, especially the speech of the celestial angels, which is—respectively unlimited, in consequence whereof all of their discourse flows into the infinite and into the eternal, consequently into the divine of the Lord.

5254. “And I have heard upon thee”—that hereby is signified the faculty of the celestial of the spiritual principle—“saying, thou hearest a dream to interpret it”—that hereby is signified of apperceiving what is in the things foreseen, appears from the signification of hearing upon thee, as denoting to apperceive and know that such is the quality, consequently such the faculty; and from the representation of Joseph, to whom those things are said, as denoting the celestial of the spiritual principle, see n. 4286, 4592, 4594, 4963, 5086, 5087, 5106; and from the signification of hearing, as denoting to apperceive, see n. 5017; and from the signification of dream, as denoting what is foreseen, see just above, n. 5252; and from the signification of interpreting, as denoting what was in, see also above, n. 5252: hence it is evident, that by I have heard upon thee, saying, thou hearest a dream to interpret it, is signified the faculty of the celestial of the spiritual principle of apperceiving what was in the things foreseen.

5255. “And Joseph answered Pharaoh”—that hereby is signified thought, appears from the signification of answering to any thing when a question is asked, as denoting to give to know how the case is, consequently thought.

5256.

5256. "Saying, not to me"—that hereby is signified that it was not from the human [principle] alone, may appear from the signification of the expression *not to me*, or not belonging to himself, when the Lord is treated of, who is represented by Joseph, as denoting that it was not from the human [principle] alone, but from the divine, for the divine foresees, consequently knows what is in; for the Lord, when in the world, had foresight and providence even in the human [principle], but from the divine, whereas afterwards, when he was glorified, he hath them from the divine alone, for the human glorified is divine; the human principle considered in itself is but a form recipient of life from the divine, but the Lord's human [principle] glorified, or his divine human, is not a form recipient of life from the divine, but is the very esse of life, and what proceeds thence is life; such an idea the angels have concerning the Lord; but they, who come at this day into the other life from the Christian church, almost all have an idea concerning the Lord as concerning another man, not only separate from the divine [being or principle], although they also adjoin the divine to him, but also separate from Jehovah, and what is more, separate also from the holy principle which proceeds from him; they say indeed one God, but still they think three, and actually divide the divine [principle] amongst three, for they distinguish into persons, and call each God, and attribute to each a distinct proprium, hence it is said of Christians in the other life, that they worship three Gods, because they think three, howsoever they say one. But they who have been Gentiles, and converted to Christianity, in the other life adore the Lord alone; and this by reason that they believed, that it could not be otherwise than that the Supreme God manifested himself on earth as a man, and that the Supreme God is a divine man, and if they had not such an idea of the Supreme God, they could not have any idea, thus neither could they think about God, consequently they could not know him, and still less love him.

5257. "God shall answer peace Pharaoh"—that hereby is signified from the divine human [principle] by conjunction, may appear from what was said just above, n. 5256; and from the signification of the peace which God will answer, as denoting from the divine human [principle]; that God is the divine [being or principle], is evident without explication, and that peace in the supreme sense is the Lord, may be seen, n. 3780, 4681; the reason why it is by conjunction, viz. with the

celestial of the spiritual principle, and thereby with the natural, is, because that conjunction is here treated of.

5258. Verses 17, 18, 19, 20, 21, 22, 23, 24. *And Pharaoh spake to Joseph, in my dream behold I was standing near the bank of a river. And behold out of the river there came up seven kine fat in flesh and beautiful in form, and they fed in the sedge. And behold seven other kine came up after them, thin and evil in form exceedingly, and lean in flesh, I have not seen such as them in all the land of Egypt as to malignity.— And the lean and evil kine devoured the seven former fat kine. And they came to their entrails, and it was not known that they came to their entrails, and their aspect was malignant as in the beginning; and I awoke. And I saw in my dream, and behold seven ears of corn came up on one stalk, full and good.— And behold seven ears dry, slender, and parched with the east-wind, budded after them. And the seven slender ears swallowed up the seven good ears: and I said to the magi, and no one declared to me.* And Pharaoh spake to Joseph, signifies the knowledge of the celestial of the spiritual principle from the natural: In my dream, signifies what was foreseen in an obscure principle: behold I was standing near the bank of a river, signifies from boundary to boundary: and behold out of the river, signifies that in the boundary: there came up seven kine, signifies truths of the natural principle: fat in flesh, signifies which were of charity: and beautiful in form, signifies which were of faith thence derived: and they fed in the sedge, signifies instruction: And behold seven other kine came up after them, signifies falses, which are of the natural principle, near at hand: thin and evil in form exceedingly, signifies which were vain and of no faith: and lean in flesh, signifies which neither were of charity: I have not seen such as them in all the land of Egypt as to malignity, signifies such as could not in any manner be conjoined with truths and goods: and the lean and evil kine devoured, signifies that falses which were not of charity nor of faith exterminated: the seven former fat kine, signifies the truths which are of faith grounded in charity: and they came to their entrails, signifies interior extermination: and it was not known that they came to their entrails, signifies that the truths of good were no longer apperceived: and their aspect was malignant as in the beginning, signifies that there was nothing of communication and conjunction: and I awoke, signifies a state of illustration: and I saw in my dream, signifies what was yet foreseen in an obscure principle: and behold seven ears of corn came up on one stalk, signifies the scientifics,

tifics, which are of the natural principle, conjoined: full and good, signifies to which the things which are of charity and faith might be in-applied: and behold seven ears dry, slender, and parched with the east-wind, signifies scientifics of no use and full of lusts: budded after them, signifies appearing near: And the seven slender ears swallowed up the seven good ears, signifies that the scientifics of no use exterminated the scientifics of use: and I said to the magi, signifies consultation with interior scientifics: and no one declared to me, signifies that nothing was apperceived from them.

5259. "And Pharaoh spake to Joseph"—that hereby is signified the thought of the celestial of the spiritual principle from the natural, appears from what was said above, n. 5251, where like words occur, except only that it is there said, Pharaoh *said* to Joseph, whereas here it is said, he *spake* to him, for he said signifies perception, but he spake signifies thought, n. 2771, 2287, 2619. The reason why by Pharaoh speaking to Joseph is signified the thought of the celestial of the spiritual principle from the natural, and not *vice versa*, is, because that which is exterior never thinks from itself, but from what is interior, or, what is the same thing, that which is inferior cannot think except from what is superior, although whilst what is interior or superior thinks in what is exterior or inferior, it appears as if what is exterior or inferior thought from itself, but it is a fallacy; the case herein is like that of a person who sees something in a mirror, and doth not know that any mirror is there, on which occasion he supposes that the thing is there where it appears, when yet it is not there; inasmuch now as the celestial of the spiritual is an interior or superior principle, and the natural is exterior or inferior, hence by Pharaoh speaking to Joseph in the internal sense is signified the thought of the celestial of the spiritual principle from [or out of] the natural. In a word, nothing which is below hath any ability from itself, but what ability it hath, it derives it from a superior principle, and this being the case, it evidently follows that all is from the Supreme, that is, from the divine [being or principle]; consequently, whatsoever a man thinks from the understanding, and acts from the will, he hath it from the supreme or from the divine, but whatsoever he thinks falsely or acts evilly, is from the form which he hath impressed upon himself, but what he thinks truly and acts well, is from the form which he hath received from the Lord; for it is a known thing, that one and the same power and force produces different motions according to the constructions in the middle
and

and extreme principles, thus in man life from the divine [principle or being] produces diverse thoughts and diverse actions according to the recipient forms.

5260. The things which follow in this series are almost the same with what have been before explained in this chapter from n. 5195 to 5217, wherefore a further explication is needless.

5261. Verses 25, 26, 27. *And Joseph said to Pharaoh, the dream of Pharaoh it is one, what God doeth he hath declared to Pharaoh. The seven good kine they are seven years, and the seven good ears of corn they are seven years; the dream it is one. And the seven kine slender and evil coming up after them, they are seven years; and the seven empty ears, parched with the east-wind, shall be seven years of famine.* And Joseph said to Pharaoh, signifies perception of the natural principle from the celestial of the spiritual: the dream of Pharaoh it is one, signifies alike in each which was foreseen: what God doeth he hath declared to Pharaoh, signifies what was provided, that it was given to the natural principle to apperceive: the seven good kine they are seven years, signifies states of the multiplication of truth in the interior natural principle: and the seven good ears of corn they are seven years, signifies states of the multiplication of truth in the exterior natural principle: the dream it is one, signifies that each shall be by conjunction: and the seven kine slender and evil coming up after them, they are seven years, signifies states of the multiplication of what is false infesting the interior natural principle: and the seven empty ears parched with the east-wind, signify states of the multiplication of what is false infesting the exterior natural principle: shall be seven years of famine, signifies hence defect and apparent privation of truth.

5262. "Joseph said to Pharaoh"—that hereby is signified perception of the natural principle from the celestial of the spiritual, appears from the signification of saying in the historicals of the word, as denoting to perceive; and from the representation of Joseph, as denoting the celestial of the spiritual principle; and from the representation of Pharaoh, as denoting the natural principle, each of which subjects hath been frequently treated of above.

5263. "The dream of Pharaoh it is one"—that hereby is signified alike in each which was foreseen, appears from the signification of a dream, as denoting what is foreseen, see n. 3698, 5091, 5092, 5104, 5233; and from the representation of Pharaoh, as denoting the natural principle, see n. 5079, 5080,

5080, 5095, 5160; and from the signification of it is one, as here denoting what is alike in each, viz. the interior and exterior natural principle; that the natural principle is twofold, may be seen, n. 5118, 5126; for what Pharaoh dreamed concerning the kine was foreseen concerning the interior natural principle, and what he dreamed concerning the ears of corn was foreseen concerning the exterior; and inasmuch as both natural principles ought to act in unity by conjunction, therefore what is alike in both is signified.

5264. "What God doeth he hath declared to Pharaoh"—that hereby is signified what was provided, that it was given to the natural principle to apperceive, appears from the signification of what God doeth, as denoting what is provided, of which we shall speak presently; and from the signification of declaring, as denoting to communicate, and to give to apperceive, see n. 3608, 4856; and from the representation of Pharaoh, as denoting the natural principle, see above, n. 5263; hence it is manifest that by what God doeth he hath declared to Pharaoh, is signified what was provided, that it was given to the natural principle to apperceive. The reason why by what God doeth is denoted what is provided, is because all which God, that is, the Lord doeth, is providence, which, inasmuch as it is from the divine [being or principle], hath in it what is eternal and infinite, eternal because it doth not look at any boundary from which it proceeds [*terminum a quo*], nor any boundary to which it proceeds [*terminum ad quem*]: infinite, because it looks together at what is universal in every singular, and at every singular in what is universal; this is called providence: And whereas such a principle is in all and singular the things which the Lord doeth, therefore his doing cannot be expressed by any other term than by the term providence. That in all and singular the things which the Lord doeth, there is what is infinite and eternal, shall be illustrated, through the divine mercy of the Lord, by examples elsewhere.

5265. "The seven good kine they are seven years"—that hereby is signified the state of the multiplication of truth in the interior natural principle, appears from the signification of kine, as denoting in the good sense the truths of the interior natural principle, see n. 5198; and from the signification of years, as denoting states, see n. 482, 487, 488, 493, 893:—The reason why they were seven is, because seven signify what is holy, and hence add holiness to the thing which is treated of, see n. 395, 433, 716, 881; and also involve an entire period from beginning to end, n. 728; hence it is that seven
 kine

kine and seven ears of corn were seen in the dream, and afterwards that there were seven years of abundance of provision, and seven years of famine; hence also it is that the seventh day was sanctified, and that the seventh year in the representative church was the sabbathary year, and that after seven times seven years was the jubilee. The ground and reason why seven signify holy things, is from the signification of numbers in the world of spirits; in that world every number involves some thing; numbers, both simple and compound, have occasionally appeared to me visibly, once also in a long series, and I wondered what they signified, and it was said that they existed from angelic discourse, and that things likewise are wont sometimes to be expressed by numbers, which numbers do not appear in heaven, but in the world of spirits, where such things are presented to the sight: this was known to the most ancient, who were celestial men, and discoursed with angels, and hence they formed ecclesiastical computation by numbers, whereby they expressed universally those things, which by words they expressed singularly; but what each number had involved, did not remain with posterity, only what was signified by the simple numbers, viz. two, three, six, seven, eight, twelve, and hence twenty-four, seventy-two, and seventy-seven, especially that by seven was signified what is most holy, viz. in the supreme sense the divine [principle] itself, and in the representative sense the celestial principle of love; hence it is, that the state of the celestial man was signified by the seventh day, n. 84, 85, 86, 87. That numbers signify things, is very manifest from repeated instances of numbers in the word, as from these in the Apocalypse, "He who hath intelligence, let him compute the number of the beast, for it is the number of a man, viz. the number thereof is six hundred sixty-six," Rev. xiii. 18; and again in another place, "The angel measured the wall of the holy Jerusalem an hundred forty-four cubits, which is the measure of a man, that is, of an angel," Rev. xxi. 17; the number 144 is from 12 multiplied into itself, and from the multiplication of this number comes the number 72.

5266. "And the seven good ears of corn they are seven years"—that hereby is signified a state of the multiplication of truth in the exterior natural principle, appears from the signification of ears of corn, as denoting in the good sense scientifics, see n. 5212, consequently truths of the exterior natural principle, for these are called scientifics; and from the signification

signification of years, as denoting states, see just above, n. 5265; what is signified by seven, may also be there seen.

5267. "The dream it is one"—that hereby is signified that each must be by conjunction, appears from what was said above, n. 5263.

5268. "And the seven kine slender and evil coming up after them, they are seven years"—that hereby is signified the state of the multiplication of what is false infesting the interior natural principle, appears from the signification of kine, as denoting in the genuine sense truths in the interior natural principle, see n. 5198, 5265, but in the opposite sense falses there, see n. 5202; wherefore the former are called good kine, but the latter slender and evil; and from the signification of coming up, as denoting what is progressive towards interior things, see n. 5202; and from the signification of years, as denoting states, see just above, n. 5265. As seven signify what is holy, so also in the opposite sense they signify what is profane; for most expressions in the word have also an opposite sense, and this by reason that the same things, which are doing in heaven, when they flow down towards hell, are changed into things opposite, and actually become opposite; hence the holy things, which are signified by seven, become in hell profane things: that by seven are signified both things holy and things profane, may be confirmed from the Apocalypse alone where the expression occurs; that holy things are signified, may be confirmed from the following passages, "John to the seven churches grace and peace from him, who is, and who was, and who is to come, and from the seven spirits which are before his throne," i. 4. "These things saith he, who hath the seven spirits and seven stars," iii. 1. "Out of the throne went forth seven lamps of fire burning before the throne, which are the seven spirits of God," iv. 5. "I saw upon the right hand of him who sat on the throne a book written within and on the back, sealed with seven seals," v. 1. "I saw when behold in the midst of the throne a lamb standing as it were slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into the whole earth," v. 6. "To the seven angels were given seven trumpets," viii. 2. "In the days of the voice of the seventh angel the mystery of God was to be consummated," x. 7. "There came forth seven angels having seven plagues out of the temple, clothed in white and shining linen, and girded about the breasts with golden girdles: then one of the four animals gave to the seven angels seven golden vials," xv. 6, 7. That seven in the
opposite

opposite sense signify things profane, is evident from the following passages also in the Apocalypse, "Behold a great red dragon having *seven heads*, and ten horns, and upon his heads *seven diadems*," xii. 3. "I saw a beast coming up out of the sea, which had *seven heads* and ten horns, and upon his horns ten diadems, but upon his heads the name of blasphemy," xiii. 1. "I saw a woman sitting upon the scarlet beast, full of names of blasphemy, and she had *seven heads*, and ten horns. "Here is intelligence, if any one hath wisdom, the *seven heads* are *seven mountains*, where the woman sitteth upon them, and they are *seven kings*. The beast which was, and is not, he is the eighth king, and of the seven, and goeth away into perdition," xvii. 3, 7, 9, 11.

5269. "And the seven empty ears, parched with the east-wind"—that hereby is signified a state of the multiplication of what is false infesting the exterior natural principle, appears from the signification of ears of corn, as denoting scientifics, which are the truths of the exterior natural principle, see above, n. 5266, thus in the opposite sense falses in that principle, n. 5202, 5203, 5204; what is meant by empty and parched with the east-wind, may be seen above.

5270. "Shall be seven years of famine"—that hereby is signified the defect and apparent privation of truth, appears from the signification of famine, as denoting the defect of knowledges, see n. 1460, 3364, thus also the privation of truth; for that falses should exterminate truths, so that it would appear as if they no longer were, is signified by the lean and evil kine eating up the seven fat kine, and coming to their entrails, and it was not known that they came to their entrails; also by the slender ears of corn swallowing up the seven good ears, verses 4, 7, 20, 21, 24, n. 5206, 5207, 5217. How this case is, viz. that in the beginning truth shall be multiplied in each natural principle, and that afterwards it shall so fail as scarce to appear, is an arcanum which no one can know, unless it hath been given him to know how the case is with the reformation and regeneration of man. Inasmuch as this subject is treated of in what follows in the internal sense, therefore it may be expedient to make a few previous observations concerning it; man, during his reformation, first learns truths from the word or doctrine, and stores them up in the memory; he who cannot be reformed, believes, when he hath learnt truths and stored them up in the memory, that it is sufficient, but he is much deceived; the truths, which he had imbibed, are to be initiated and conjoined with good, nor can they be initiated and conjoined

conjoined with good, so long as the evils of self-love and the love of the world remain in the natural man; these loves were the first introducers, with which truths cannot in any wise be conjoined; wherefore, to the intent that conjunction may be effected, the truths introduced and retained by those loves are first to be exterminated, although they are not exterminated, but are in-drawn so as not to appear, on which account it is said the apparent privation of truth; when this is done, the natural principle is then illuminated from within, and in such case the evils of self love and the love of the world yield, and to the degree in which they yield, truths are stored up and conjoined with good. The state, when man is apparently deprived of truths, in the word is called desolation, and is also compared to the evening, in which man is before he comes into the morning; wherefore in the representative church the day commenced from the evening.

5271. "Verses 28, 29, 30, 31, 32. *This is the word which I spake to Pharaoh, what God doeth he hath made Pharaoh to see. Behold seven years are coming, great abundance of provision in all the land of Egypt. And there shall arise seven years of famine after them, and all the abundance of provision in all the land of Egypt shall be given to oblivion, and the famine shall consume the land. And the abundance of provision in the land shall not be known from before that famine after this, because it is exceedingly grievous. And upon the dream being repeated to Pharaoh twice, [it was] because the word was established from with God, and God hasteneth to do it.* This is the word which I spake to Pharaoh, signifies what the natural principle thought from the celestial of the spiritual: what God doeth, signifies concerning what is provided: he hath made Pharaoh to see, signifies the apperception of the natural principle: behold seven years come, signifies states of providence: great abundance of provision in all the land of Egypt, signifies the multiplication of truth in each natural principle: and there shall arise seven years of famine after them, signifies the following states when there was a defect of truth: and all the abundance of provision in the land of Egypt shall be given to oblivion, signifies the removal of truth and the apparent privation thereof in each natural principle: and the famine shall consume the land, signifies even to desperation: and the abundance of provision in the land shall not be known, signifies that nothing shall be there apperceived concerning the truth, which was before: from before that famine after this, because it is exceedingly grievous, signifies by reason

of such defect: and upon the dream being repeated to Pharaoh twice, signifies because it was foreseen concerning each natural principle: [It was] because the word was established from with God, signifies that it is divine: and God hasteneth to do it, signifies with every event.

5272. "This is the word which I spake to Pharaoh"—that hereby is signified what the natural principle thought from the celestial of the spiritual, appears from the signification of word, as denoting thing, of which we shall speak presently; and from the signification of speaking, as denoting to think, see n. 2771, 2287, 2619, 5259; and from the representation of Joseph, who here speaks, as denoting the celestial of the spiritual principle; and from the representation of Pharaoh, as denoting the natural principle, concerning which representations see above; from these significations and representations it is evident, that by this word which I spake to Pharaoh, is signified that thing, or that which the natural principle thought from the celestial of the spiritual, see also n. 5262. As to what concerns the term word, in the original tongue it is expressive of thing, hence also divine revelation is called the word, and also the Lord in the supreme sense; and by the word, when it is predicated of the Lord, and likewise of revelation from him, in the proximate sense is signified the divine truth, from which all things, which are things, exist: That all things, which are things, have existed and do exist by the divine truth which is from the Lord, thus by the word, is an arcanum which hath not as yet been discovered; it is believed that thereby is meant, that all things were created by God's saying and commanding, as a king in his kingdom; but this is not meant by all things being made and created by the word, but it is the divine truth, which proceeds from the divine good, that is, which proceeds from the Lord, from which all things have existed and do exist; the divine truth proceeding from the divine good is the very very real, and the very very essential [thing or principle] which is in the universe, and this makes and creates; concerning the divine truth scarce any one hath any other idea, than as concerning a word which flows from the mouth of a speaker, and is dissipated in the air; this idea concerning the divine truth hath produced the opinion that by the word is meant only a command, and thereby that all things were made from a command only, thus not from any real [principle or thing] which proceeded from the divine of the Lord; but, as was said, the divine truth proceeding from the Lord is the very very real and essential [thing or principle], from which are all things;

things; the forms of good and of truth are from that [thing or principle]; but concerning this arcanum, by the divine mercy of the Lord, more will be said in what follows.

5273. "What God doeth"—that hereby is signified concerning what is provided, appears from the signification of what God doeth, as denoting what is provided, see above, n. 5264.

5274. "He hath made Pharaoh to see"—that hereby is signified the apperception of the natural principle, appears from the signification of seeing, as denoting to understand and to apperceive, see n. 2150, 2325, 2807, 3764, 4567, 4723; and from the representation of Pharaoh, as denoting the natural principle, see above.

5275. "Behold seven years come"—that hereby are signified states of providence, appears from the signification of years, as denoting states, see n. 487, 488, 493, 893; and from the signification of coming, as being of providence, for to come and to be done, when it is predicated of what is divine, or of that which God doeth, is that which comes to pass from providence, consequently is of providence; that what God doeth is of providence, may be seen above, n. 5264, 5273. The subject treated of in what follows is concerning seven years of abundance of provision, and seven years of famine, and by years are there signified states, by the years of abundance of provision states of the multiplication of truth in the natural principle, and by the years of famine states of defect and privation of truth in the natural principle; in general, by the seven years of abundance of provision, and the seven years of famine in the land of Egypt, in the internal sense, are described the states of man's reformation and regeneration, and in the supreme sense, the states of the glorification of the Lord's human [principle]; to the intent that these things might be represented, such things came to pass in the land of Egypt; the reason why they came to pass in that land was, because by the land of Egypt and by Pharaoh in the internal sense is represented the natural principle, the glorification of which in the Lord is there treated of. It is to be noted, that the things which were done at that time, and which are described in the word, were representative of the Lord himself, of the glorification of his human [principle], and in the representative sense of his kingdom, consequently of the church in general, and of the church in singular, thus of the regeneration of man, for by regeneration man is made a church in singular: The reason why the things done at that time were thus representative was,
principally

principally on account of the word, that it might be written, and thereby might contain such things as represented things divine, things celestial, and things spiritual, in a continual series, and thus might be serviceable not only to the man of the church, but also to the angels in heaven, for the angels hence perceive things divine, and are thereby affected with the holy things which are communicated to man who reads the word from affection, whence he also derives what is holy:—This is the reason why such things came to pass in the land of Egypt.

5276. “Great abundance of provision in all the land of “Egypt”—that hereby is signified the multiplication of truth in each natural principle, appears from the signification of abundance of provision, as denoting the multiplication of truth, of which we shall speak presently; and from the signification of Egypt, as denoting each natural principle, for by Egypt is signified science, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, and therefore also the natural principle is signified, by reason that what is in the natural principle is called scientific, wherefore the land of Egypt denotes the natural mind in which the scientific principle is; hence by all the land of Egypt is signified each natural principle, viz. the interior and exterior; that the natural principle is both interior and exterior, see n. 5118, 5126. The reason why abundance of provision signifies the multiplication of truth is, because it is opposed to famine, which signifies defect of truth; the expression, by which in the original tongue abundance of provision is expressed, is one to which famine is opposed, and signifies in the internal sense full store and sufficiency of knowledges, because famine signifies the defect thereof. Knowledges are nothing else but truths of the natural man, but which are not yet appropriated to him, and the multiplication of such truths is here meant; knowledges do not become truths with man, until they are acknowledged in the understanding, which is the case when they are confirmed by the man himself, and these truths are not appropriated to him, until he lives according to them, for nothing is appropriated to man unless what is made of his life, for hereby he himself is in them, inasmuch as his life is in them.

5277. “And there shall arise seven years of famine after “them”—that hereby are signified subsequent states when there is a defect of truth, appears from the signification of years, as denoting states, see n. 482, 487, 488, 493, 893; and from the signification of famine, as denoting a defect of knowledges,

ledges, see n. 1460, 3364; and from the signification of after them, as denoting the following.

5278. "And all the abundance of provision in the land of Egypt shall be given to oblivion"—that hereby is signified the removal of truth and the apparent defect thereof in each natural principle, appears from the signification of forgetting or giving to oblivion, as denoting removal and hence apparent privation; and from the signification of abundance of provision, as denoting the multiplication of truth or truth multiplied, see just above, n. 5276; and from the signification of the land of Egypt, as denoting the natural mind or natural principle of man, in the present case each principle, as above, n. 5276. The reason why to forget or to give to oblivion denotes removal or apparent privation is, because so the case is with memory and thought thence derived; those things, which are the subjects of man's thought, are immediately under his view, and the things which are in affinity with such subjects, present themselves in order around, even to the things not in affinity which are most remote, and in such case in oblivion; the things which are opposite are thence separated, and hang downwards, and present themselves beneath, and act as an equilibrium to those which are above; this orderly arrangement is effected by the good which flows-in; so it is with all man's thought, and that this is the case is manifest from thoughts in the other life, for thoughts in that life are wont sometimes to present themselves visible in the light of heaven, and then such appears to be the form of their arrangement: Hence it may be evident, that to forget, in the internal sense, denotes nothing else but removal and apparent privation.

5279. "And the famine shall consume the land"—that hereby is signified even to desperation, appears from the signification of famine, as denoting defect of knowledges, and hence privation of truth, see above, n. 5277, 5278; and from the signification of land, in the present case the land of Egypt, as denoting the natural mind, see also above, n. 5276, 5278; the reason why it denotes even to desperation is, because it is said, the famine shall consume the land; for when by land is signified the natural mind, and by famine the privation of truth, nothing else is signified but desperation, for in such case in a spiritual manner is effected consumption. In this passage is described a state of desolation by the privation of truth, the last of which state is desperation. The reason why desperation is the last of that state is, because thereby is removed the delight of self-love and the love of the world, and in the place thereof

thereof is insinuated the delight of the love of good and of truth; for desperation with those who are about to be regenerated relates to the spiritual life, consequently to the privation of truth and good, for when they are deprived of truth and good, they despair concerning the spiritual life; hence they have delight and blessedness when they emerge out of desperation.

5280. "And the abundance of provision in the land shall not be known"—that hereby is signified, that nothing shall be there apperceived concerning the truth which was before, appears from the signification of being known, as denoting to be apperceived; and from the signification of abundance of provision, as denoting truth multiplied, see above, n. 5276, 5278; and from the signification of land [or earth], in the present case the land of Egypt, as denoting the natural mind, see also above, n. 5276, 5278, 5279; hence it is evident, that by the abundance of provision in the land not being known, is signified, that nothing shall be apperceived in the natural principle concerning the truth which was before. The subject treated of in this verse is concerning the last state of desolation, when there is desperation, which proximately precedes regeneration, and whereas this is the subject treated of in this verse, it may be expedient to shew how the case is; every man ought to be reformed, and be born anew or regenerated, that he may come into heaven, for "*no one*, unless he be born again, can see the kingdom of God," John iii. 3, 5, 6; man is born into sin, which is increased in a long series from parents, grandfathers, and great-grandfathers, and is become hereditary, and thereby translated into the offspring; every man who is born, is born into so many hereditary evils, which have thus successively grown one upon another, in consequence whereof he is nothing but sin; wherefore, unless he be regenerated, he remains wholly in sin as to every power and faculty; but to be regenerated, he ought first to be reformed, and this by the truths of faith; for he ought to learn from the word, and from doctrine thence derived, what good is; the knowledges of good from the word, or doctrine thence derived, are called truths of faith, for all the truths of faith have their source in good, and flow to good, for they respect good as an end; this is the first state, and is called the state of reformation; into this state the generality of those who are in the church are introduced from infancy even to youth, but still few are regenerated, for the generality of those who are in the church learn the truths of faith or the knowledges of good with

a view to reputation and honour, and with a view to gain, as the end thereof; when therefore the truths of faith have been introduced by those loves, man cannot be born anew or regenerated, until those loves are removed; to the intent that they may be removed, man is let into a state of temptation, which is effected in this manner; those loves are excited by the infernal crew, for this crew is willing to live in them, but in such case there are excited by angels the affections of truth and good, which have been insinuated from infancy in a state of innocence, and afterwards have been stored up and preserved for this use; hence ariseth combat between the evil spirits and the angels, which combat with man is felt as temptation; and whereas on such occasion truths and goods are the subjects of combat, the truths, which had been before insinuated, are as it were exterminated by falses injected from evil spirits, so that they do not appear, see above, n. 5268, 5269, 5270; and on this occasion in proportion as man suffers himself to be regenerated, the light of truth from good is insinuated into the natural principle from the Lord by an internal way, into which light the truths are remitted in order. This is the case with the man who is regenerated, but few at this day are admitted into this state; all indeed, so far as they suffer it, begin to be reformed by instruction in the truths and goods of spiritual life, but as soon as they come to the age of youth, they suffer themselves to be carried away by the world, and thus go off and take part with infernal spirits, by whom they are gradually alienated from heaven in such a sort, that they scarce believe any longer that there is a heaven, of consequence they cannot be let into any spiritual temptation, for if they were let into it, they would instantly sink under it, in which case their latter state would be worse than the first, Matt. xii. 45. From these considerations it may appear how the case is with what is here contained in the internal sense, viz. with the state of reformation and with the state of regeneration; but in this verse is described the last state of temptation, which is a state of desperation, concerning which state see just above, n. 5279.

5281. "From before that famine after this, because it is exceedingly grievous"—that hereby is signified on account of such defect, appears from the signification of famine, as denoting a defect of the knowledges of good, consequently a defect of truth, see above, n. 5277, 5278, and lastly desperation on account of such defect, n. 5279; and from the signification of exceedingly grievous, as denoting great. The subject is here continued concerning the last state of delo-
lation,

lation, which is a state of desperation, and concerning it's increasing grievousness, concerning which see above, n. 5279.

5282. "And upon the dream being repeated to Pharaoh twice"—that hereby is signified because it was foreseen concerning each natural principle, appears from the signification of dream, as denoting what is foreseen, see n. 3698, 5091, 5092, 5104; and from the representation of Pharaoh, as denoting the natural principle, see n. 5079, 5080, 5095, 5160; and from the signification of being repeated twice, as denoting concerning each natural principle, viz. the interior and exterior; that the natural principle is twofold, interior and exterior, see n. 5118, 5126; concerning the interior natural principle it was foreseen in the first dream concerning the heifers, n. 5198, 5202, and concerning the exterior principle in the other dream concerning the ears of corn, n. 5212; hence it is that being repeated twice denotes each.

5283. "Because the word is established from with God"—that hereby is signified that it is divine, may appear without explication, for word, when it is predicated of God, is divine truth, and when it is said that this is established from God, thereby is signified that it will come to pass at all events.

5284. "And God hasteneth to do it"—that hereby is signified with every event, appears from the signification of doing, when it is predicated of God, as denoting providence, see n. 5264, hence also denoting event, for what is of the divine providence certainly comes to pass, or hath event; and from the signification of hastening to do, as denoting every event; to hasten or hastiness in the internal sense doth not denote what is quick, but what is certain, and also what is full, thus with every event, for hastiness involves time, and in the spiritual world there is not time, but instead of time there is state, thus the haste of time hath relation there to such a quality of state as corresponds, and the quality of state which corresponds is, that there are several things which are together efficient, from which results a certain and full event.

5285. "Verses 33, 34, 35, 36. And now let Pharaoh see a man intelligent and wise, and appoint him over the land of Egypt. Let Pharaoh do [this], and let him set governors over the land, and let him quintate the land of Egypt in the seven years of abundance of provision. And let them gather together all the food of those good years that are coming, and let them heap together corn under the hand of Pharaoh, food in the cities, and let them guard [it]. And let the food be for a store to the land, for the seven years of famine which shall be in the land.

land of Egypt, and the land shall not be cut off in the famine. And now let Pharaoh see, signifies the *prospection** of the natural principle: a man intelligent and wise, signifies concerning in-flowing truth and good: and appoint him over the land of Egypt, signifies which shall bring all things in the natural mind into orderly arrangement: let Pharaoh do, signifies further *prospection*: and let him set governors over the land, signifies the orderly arrangement of things common [or general principles] in the natural principle: and let him quintate the land of Egypt, signifies which were to be preserved and afterwards stored up: in the seven years of abundance of provision, signifies which were insinuated at those times when truths with goods were multiplied: And let them gather together all the food, signifies all things which are of use: of those good years that are coming, signifies which were to be imbibed at those times: and let them heap together corn, signifies every good of truth at the same time: under the hand of Pharaoh, signifies for necessity and consequent disposal in the natural principle: food in the cities, signifies such things in the interiors of the natural mind: and let them guard, signifies there to be stored up: and let the food be for a store to the land, signifies there for every use of the natural principle: for the seven years of famine, signifies according to necessity in cases of deficiency: which shall be in the land of Egypt, signifies which shall be in the natural principle: and the land shall not be cut off in the famine, signifies lest man perish.

5286. "And now let Pharaoh see"—that hereby is signified *prospection* of the natural principle, appears from the signification of seeing, as denoting to look before, for seeing here involves an active principle, viz, that it may do, but when seeing doth not involve something to be done, it signifies to understand and apperceive, as was shewn, n. 2150, 2525, 2807, 3764, 3863, 4403 to 4421, 4567, 4723, 5114. With the *prospection* of the natural principle the case is this; man's natural principle, or his natural mind, which is beneath his rational mind, doth not exercise any *prospection* from itself, nevertheless it appears as if it was from itself, but it's *prospection* is from an interior principle, which exercises *prospection* in an exterior principle, almost as man doth in viewing himself in a mirror

* It may be expedient to inform the unlearned reader, that *prospection* [in the original, *prospectio*] signifies *looking before*. The original term is retained in the English translation, because there is no other in our language, which can so well express the author's idea.

mirror, in which the image appears as if it was there; this is also exhibited in the internal sense by the circumstance of Joseph speaking it to Pharaoh, and by Joseph is represented the celestial of the spiritual principle which is the interior principle, and by Pharaoh the natural principle which is the exterior, and Joseph seemed to Pharaoh that very man (*Vir*) intelligent and wise, who is here spoken of.

5287. "A man intelligent and wise"—that hereby is signified concerning in-flowing truth and good, appears from the signification of an intelligent man (*Vir*), as denoting truth, and of a wise man, as denoting good; it is to be noted that, in the internal sense, by a man intelligent and wise is not meant any such man, but abstractedly from person what is of an intelligent and wise one, consequently truth and good; in the other life, especially in the heavens, all thought, and hence all speech is effected by things abstracted from persons, on which account thought and speech in the other life is universal, and respectively unlimited; for in proportion as thought and speech is determined to persons, to their specific qualities, and in proportion as it is determined to names, and likewise to expressions, in the same degree it becomes less universal, and in the same degree it is also determined to a thing, and abides therein; but in proportion as it is not determined to those things, but to things abstractedly from them, in the same degree it is determined from a thing, and is extended out of itself, and the view becomes of a higher kind, consequently more universal; this appears manifest from man's thought; so far as it respects the expressions of a speaker, so far it doth not respect his meaning, and so far as in itself it respects the particulars of memory, and abides therein, so far it doth not perceive the qualities of things; and still more, so far as in singular things it respects itself, so far it contracts the thoughts, and removes itself from the view of things in the universal; hence it is, that in proportion as any one loves himself more than others, in the same proportion he is less wise. Hence now it is evident, why things abstracted from persons are signified, in the internal sense, by those things which are determined to persons in the sense of the letter, see also n. 5225. In the word throughout a distinction is made between wisdom, intelligence and science, and by wisdom is meant what is from good, by intelligence what is from truth, and by science each in man's natural principle, as in Moses, "I have filled Bezael with the spirit of God, as to wisdom, and as to intelligence, and as to science, and as to every work," Exod. xxxi. 2, 3.

2, 3. Chap. xxxv. 30, 31. And again, "Give to yourselves *men wise, and intelligent, and knowing*, according to your tribes, that I may place them for your heads," Deut. i. 13.

5288. "And appoint him over the land of Egypt"—that hereby is signified which shall bring all things in the natural mind into orderly arrangement, appears from the signification of appointing over any thing, as denoting to set one over who may preserve order, thus also to bring into order; and from the signification of the land of Egypt, as denoting the natural mind, see above, n. 5276, 5278, 5279; by *him* is here meant a man intelligent and wise, by whom is signified truth and good; hence it is evident, that by those words is signified, that truth and good shall bring all things into orderly arrangement in the natural principle. Good and truth also are what give orderly arrangement to all and singular things in the natural mind, for those principles flow-in from within, and thereby arrange. He who is not acquainted how the case is with man's intellectual faculty, and how man can take a view of things, perceive them, think analytically, form conclusions thence, and at length refer to the will, and by the will to act, such an one sees nothing to wonder at herein, he supposes that all things thus flow naturally, not at all aware, that all and singular things are from influx through heaven from the Lord, and that man without such influx cannot think at all, and that on the cessation of influx, the all of thought ceases; hence neither doth he know, that the good flowing in through heaven from the Lord arranges all things in order, and forms them to a resemblance of heaven so far as man suffers it, and that hence thought flows agreeably to the heavenly form; the heavenly form is that form, into which the heavenly societies are arranged, and the heavenly societies are arranged according to the form induced by the good and truth which proceeds from the Lord.

5289. "Let Pharaoh do"—that hereby is signified further prospection, appears from what was explained above, n. 5286.

5290. "And let him set governors over the land"—that hereby is signified the orderly arrangement of common [or general] principles in the natural principle, appears from the signification of setting over, as denoting to arrange in order; and from the signification of governors, as denoting things common [or general], of which we shall speak presently; and from the signification of land, in the present case the land of Egypt, as denoting the natural mind, see just above, n. 5288: the reason why governors denote common [or general] principles

ples is, because common [or general] principles are those in which and under which are particulars, see n. 970, 4269, 4325, 4329, 4345, 4383, 5208; but by princes are signified primary [things or principles], n. 1482, 2089, 5044.

5291. "And let him quintate the land"—that hereby is signified which were to be preserved and afterwards stored up, appears from the signification of quintating, as here involving the like with decimating [tithing or taking a tenth], which in the word signifies to make remains, and to make remains is to gather together truths and goods, and afterwards to store them up; that remains are goods and truths stored up by the Lord in the interior man, see n. 468, 530, 560, 561, 661, 1050, 1906, 2284, 5155; and that by tenths in the word are signified remains, n. 576, 1738, 2280; in like manner by ten, n. 1906, 2284; hence also by five, which number is the half of ten; the half and the double, as to numbers in the word, involve the like, as twenty the like with ten, and four the like with two, six with three, twenty-four with twelve, and so forth; this is the case also with numbers still further multiplied, as with a hundred and also a thousand, which involve the like with ten; so likewise with seventy-two, and a hundred and forty-four, which involve the like with twelve; what therefore the compound numbers involve, may be known from the simple numbers, from which and with which they are multiplied: what also the more simple numbers involve, may be known from the integral numbers, as what five involve may be known from ten, and what two, with a half, from five, and so forth; in general it is to be noted, that numbers multiplied involve the like with the simple numbers, but what is more full, and that numbers divided involve the like, but not so full. As to what concerns the number five specifically, it hath a double signification, it signifies a little and hence somewhat, and it signifies remains; the reason why it signifies a little is from its relation to those numbers which signify much, viz. to a thousand and to a hundred, and hence also to ten; that a thousand and a hundred signify much, may be seen, n. 2575, 2636: that hence also ten signify much, may be seen, n. 3107, 4638; from this ground it is that five signify a little and also somewhat, n. 649, 4638; the number five signifies remains, when it hath relation to ten, for ten signify remains, as was said above. That all numbers in the word signify things, may be seen, n. 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265. He who doth not know that there is any internal sense of the word, which doth not appear in the letter, will be altogether

altogether surprised to hear that numbers in the word also signify things, especially on this account, because he cannot form any spiritual idea from numbers; but that nevertheless numbers flow from the spiritual idea which the angels have, may be seen, n. 5265; what the ideas are, and what the things are, to which numbers correspond, may indeed be known, but what the ground of that correspondence is, is yet a secret; as what is the ground of the correspondence of twelve with all the things of faith, and of the correspondence of seven with things holy, also of the correspondence of ten, and likewise of five, with goods and truths stored up in the interior man by the Lord, and so forth. Howbeit, it is enough to know that there is a correspondence, and that from such correspondence all the numbers in the word signify something in the spiritual world, consequently that the divine inspired [principle] lies stored up therein; as for example, in the following passages where mention is made of five; as in the Lord's parable concerning the man who "went into a far country, and delivered to his servants his property, to one *five talents*, to another *two*, and to a third *one*; and he who received *five talents*, traded with them, and gained other *five talents*; in like manner he who received *two*, gained other *two*; but he who received *one*, hid his Lord's silver in the earth," Matt. xxv. 14, and the following verses: He who doth not think beyond the literal sense, cannot know any other than that these numbers, viz. five, two, and one, were assumed merely to give a finishing to the history of the parable, and that they have no further meaning, when yet there is an arcanum contained even in the numbers themselves; for by the servant who received five talents, are signified those who have admitted goods and truths from the Lord, thus who have received remains; by him who received two are signified those, who in advanced age have adjoined charity to faith; and by him who received one, they who have received faith alone without charity; concerning this latter it is said, that he hid his Lord's silver in the earth, for by the silver, which is predicated concerning him, in the internal sense is signified the truth which is of faith, n. 1551, 2954, for faith without charity cannot make gain, or bear fruit; such are the things contained in those numbers. In like manner in the other parables, as concerning the man who went into a far country "to take to himself a kingdom, and gave to his servants *ten pounds*, and said unto them, trade with them till I come; and when he returned, the first said, Lord, thy pound hath gained *ten pounds*, and he said unto him, well, thou good servant, be-
" cause

"cause thou hast been faithful over a very little, be thou over
 "ten cities: the second said, Lord, thy pound hath made five
 "pounds; and he said also to him, be thou over five cities: The
 "third had laid up the pound in a napkin, but the Lord said,
 "take away the pound from him, and give it to him who hath
 "ten pounds," Luke xix. 12, and following verses: here in like
 manner ten and five signify remains, ten more, five fewer; he who
 laid up the pound in a napkin denotes those who procure to
 themselves the truths of faith, and do not conjoin them to the
 goods of charity, in which case there is nothing of gain or fruit.
 In like manner where those numbers are mentioned by the Lord
 in other places, as concerning one who was called to the supper,
 and said, "*I have bought five yoke of oxen, and I go to prove*
 "*them,*" Luke xiv. 19. And concerning the rich man who
 said to Abraham, "*I have five brethren, let him be sent to*
 "*testify unto them, lest they come into this place of torment,*"
 Luke xvi. 28. Concerning the ten virgins, five of whom were
 prudent, and five foolish, Matt. xxv. 1 to 13. In like manner
 in these words of the Lord, "Think ye that I am come to
 "give peace in the earth? I say to you, nay, but division, for
 "from henceforth there shall be five in one house divided, three
 "against two, and two against three," Luke xii. 51, 52; and
 also in the very historical circumstances of the Lord feeding
 five thousand men with five loaves and two fishes; and of his
 commanding them to lie down by hundreds and by fifties; and
 of their gathering twelve baskets of fragments after they had
 eaten, Matt. xiv. 15 to 21. Mark vi. 38, and the following
 verses. Luke ix. 12 to 17. John vi. 5 to 13; in these pas-
 sages, inasmuch as they are historical, it can scarce be believed
 that the numbers are significative, as the number five thousand,
 which was that of the men, also the number five which was
 that of the loaves, and the number two which was that of the
 fishes, and likewise the number a hundred, and the number
 fifty, which was that of the companies which sat down, and
 lastly the number twelve, which was that of the baskets con-
 taining the fragments, when yet in each there is an arcanum:
 for singular the circumstances here recorded happened of pro-
 vidence, to the end that divine things might be represented.
 In the following passages also, five signify such things in the
 spiritual world as they correspond with, in each sense, the
 genuine and the opposite; as in Isaiah, "Gleanings of grapes
 "shall be left in it, as in the shaking of the fig-tree, two three
 "berries in the head of a branch, four five in the branches of
 "what beareth fruit," xvii. 6, 7. Again, "In that day there
 "shall

“shall be *five cities* in the land of Egypt speaking with the lips
 “of Canaan, and swearing to Jehovah Zebaoth,” xix. 18.—
 Again, “*One thousand* before the rebuke of *one*, before the
 “rebuke of *five* ye shall flee, till ye be left as a mast in the
 “head of a mountain, and as a sign upon a hill,” xxx. 17.—
 And in the Apocalypse, “The *fifth* angel sounded, then I saw
 “a star fall from heaven unto the earth, and to him was given
 “the key of the pit of the abyss; to the locusts which came
 “forth thence it was said, that they should not kill the men
 “who had not the seal of God on their foreheads, but should
 “torment them *five months*,” ix. 1, 4, 5, 10. Again, “Here
 “is intelligence, if any one hath wisdom, the *seven* heads are
 “*seven* mountains, where the woman sitteth upon them, and
 “there are *seven* kings, *five* have fallen, and *one* is, the other
 “is not yet come, and when he cometh, he must continue a
 “short time,” Apoc. xvii. 9, 10. In like manner the number
 five was representative in the following cases, viz. “that the
 “estimation of a man and of a woman was according to years
 “from a month to *five years*, and from *five years* to *twenty*,”
 Levit. xxvii. 1 to 9. Also, “if a field was to be redeemed,
 “that a *fifth* should be added,” Levit. xxvii. 19. “If the
 “tenths were redeemed, that a *fifth* also should be added,”
 Levit. xxvii. 31. “That the superfluous first-born were to be
 “redeemed for *five shekels*,” Numb. iii. 46 to the end. “That
 “the first-born of an unclean beast should be redeemed by
 “adding a *fifth*,” Levit. xxvii. 27. “That in certain trans-
 “gressions instead of a fine a *fifth* should be added,” Levit.
 xxii. 14. Chap. xxvii. 13, 15. Numb. v. 6, 7, 8. “And
 “that if a man should steal an ox or a sheep, he should restore
 “*five oxen* for an ox, and *four sheep* for a sheep,” Exod. xxii.
 1. That the number five contains in it a heavenly arcanum,
 and the like arcanum with ten, is evident from the cherubs,
 concerning which it is thus written in the first book of the
 Kings, “Solomon made in the holy place two cherubs of olive
 “wood, *ten cubits* was the height of each; *five cubits* was
 “the wing of one cherub, and *five cubits* was the wing of the
 “other cherub: *ten cubits* was from the borders of the wings
 “of the one even to the borders of the wings of the other;
 “thus *ten cubits* was the cherub, both cherubs had one measure
 “and one proportion,” vi. 21, 27. It is also evident from the
 lavers about the temple, likewise from the candlesticks, con-
 cerning which it is written in the same book, “that *five* bases
 “of the lavers were set near the shoulder of the house to the
 “right, and *five* near the shoulder of the house to the left:
 “also

“also that *five* candlesticks were set on the right, and *five* on the left before the holy place,” vii. 39, 49. “That the brazen sea was *ten cubits* from laver to laver, and *five cubits* in heighth, and *thirty cubits* in circumference,” Chap. vii. 23, was with intent that holy things might be signified as well by the numbers ten and five, as by thirty, which number of the circumference doth not indeed geometrically answer to the diameter, but still it spiritually involves that which is signified by the compass of that vessel. That all numbers signify things in the spiritual world, is very manifest from the numbers in Ezechiel, where the new earth, the new city, and the new temple are treated of, which the angel measured as to singulars, see chapters xl. xli. xlii. xliii. xlv. xlv. xlvii. xlviii. xlix. a description of almost all the holy things therein is exhibited by numbers, wherefore he who doth not know what those numbers involve, can know scarce any thing of the arcana contained therein; the numbers ten and five occur there, chap. xl. 7, 11, 48; chap. xli. 7, 9, 11, 12; chap. xlii. 4; chap. xlv. 11, 14; besides the multiplied numbers, viz. twenty-five, fifty, five hundred, five thousand; that the new earth, the new city, and the new temple there, signify the Lord’s kingdom in the heavens, and hence his church in the earths, is manifest from singular the things there recorded. These particulars are adduced concerning the number five, by reason that the subject here treated of, and in what follows, is concerning the land of Egypt, that in the seven years of abundance a fifth part of the provision was to be collected there, and was to be preserved for the use of the following years of famine; hence it hath been shewn, that by a fifth part are signified goods and truths from the Lord stored up with man, and reserved for use, when there shall be a famine, that is, when there shall a defect and privation of good and truth; for unless such things from the Lord were stored up with man, there would be nothing to elevate him in a state of temptation and vastation, consequently nothing whereby he could be regenerated, thus he would be without means of salvation in the other life.

5292. “In the seven years of abundance of provision”—that hereby is signified which were insinuated at those times when truths with goods were multiplied, appears from the signification of years, as denoting states, and hence also times, of which we shall speak presently; and from the signification of abundance of provision, as denoting the multiplication of truth, or truth multiplied, concerning which see above, n. 5276, 5278, 5280; in the present case therefore truths with goods

goods multiplied, because truths are not any thing except with goods, and truths are not stored up in the interior man (on which subject see just above, n. 5291,) except such as are conjoined with goods. The reason why years signify not only states, but also times, is, because years in the internal sense signify entire states, that is, entire periods from the beginning of a state to the end: these periods cannot be otherwise expressed than by times, nor be otherwise conceived by those who are in time, than as times; that years and days are both states and times, may be seen, n. 23, 487, 488, 493, 893, 2906.

5293. "And let them gather together all the food"—that hereby are signified all things which are of use, appears from the signification of gathering together, as denoting to bring together and preserve together; and from the signification of food, as denoting those things which are of use. Food in the internal sense properly signifies those things which nourish the soul of man, that is, which nourish him after the life of the body, for he then lives a soul or spirit, and has no longer need of material food, as in the world, but of spiritual food, which food is all that which is of use, and all that which conduces to use; what conduces to use is to know what is good and true; what is of use is to will and to do what is good and true; these are the things whereby the angels are nourished, and which are therefore called spiritual and celestial foods. The mind of man, where his interior understanding and interior will is, or where his intentions or ends of life are, is not nourished by any other food even whilst it lives in the body; material food doth not penetrate thither, but only to the things of the body which that food supports, to the end that the mind may enjoy it's food when the body enjoys it's, that is, that there may be a sound mind in a sound body. The reason why food in the spiritual sense is every thing which is of use is, because every exercise of man's faculty as to knowing, and as to understanding and growing wise, and thereby as to willing, ought to regard use as its end, hence the quality of his life is according to the quality of use. That food in the internal sense is every thing which is of use, is evident from these words of the Lord, "Jesus said to his disciples, I have *food to eat* which ye know not of: the disciples said one to another, hath any one brought him to eat? Jesus saith unto them, *my food is to do the will of him who sent me, and to finish his work,*" John iv. 32, 33, 34. And in another place, "Labour not for the *food which perisheth*, but for the *food which endureth to eter-*

“nal life, which the son of man shall give unto you, for him
“hath God the Father sealed,” John vi. 27.

5294. “Of those good years that are coming”—that hereby is signified which were to be imbibed at those times, appears from the signification of years, as denoting states, and also times, see just above, n. 5292; the good years that are coming are therefore those times when truths with goods are multiplied, which are signified by the seven years of abundance of provision.

5295. “And let them heap together corn”—that hereby is signified every good of truth at the same time, appears from the signification of heaping together, as denoting to gather together and at the same time to preserve; and from the signification of corn, as denoting good of the natural principle, see n. 3580, in the present case the good of truth which is in the natural principle; the good of truth is truth in the will and act. The reason why corn denotes good is, because a field in the spiritual sense denotes the church, and hence the things appertaining to a field, as seed, seed-time, harvest, standing corn, grain, and also a spike or ear of corn, besides wheat, barley, and several other specific kinds of grain, denote such things as appertain to the church; and the things appertaining to the church have all of them reference to good and truth.

5296. “Under the hand of Pharaoh”—that hereby is signified for necessity and consequent disposal in the natural principle, appears from the signification of hand, as denoting power, see n. 878, 3387, 4931 to 4937, hence under the hand denotes for disposal in all necessity, for what is in the power of any one, is at his disposal; and from the representation of Pharaoh, as denoting the natural principle, concerning which see above.

5297. “Food in the cities”—that hereby are signified such things in the interiors of the natural mind, appears from the signification of food, as denoting all things which are of use, thus truths and goods, see above, n. 5293; and from the signification of cities, as denoting the interiors of the natural mind; cities in the universal sense signify the doctrinals of the church, see n. 402, 2268, 2450, 2481, 2712, 2943, 3216, 4492, 4493, but in the singular sense they signify the interiors of man where doctrinals are, or rather where truths are conjoined to good; that the truths and goods appertaining to man form as it were a city, see n. 3584, hence the man himself, in whom the church is, is called the city of God; the signification of a city is as the signification of a house; in the universal sense a house signifies

nifies good, but in the singular sense it signifies a man, n. 3128, and specifically his mind as to good and truth there conjoined, n. 3538, 4973, 5023, and a house, with it's apartments, circum-jacent buildings, and courts, is a city in the least form. The interiors of the natural mind are signified by cities in Isaiah, "In that day there shall be *five cities in the land of Egypt*, "speaking with the lips of Canaan, and swearing to Jehovah "Zebaoth," xix. 18; and the goods and truths which are in the interiors, are signified by the cities in the Lord's parable in Luke, "He said unto him who by the pound gained ten "pounds, well done thou good servant, because thou hast been "faithful in that which is least, *have thou authority over ten "cities*; and he said to another who gained five pounds, *be "thou also over five cities*," xix. 12, and following verses: In the present case therefore by heaping together food in the cities and guarding it, are signified truths conjoined to good, that they were to be stored up in the interiors of the natural mind, which truths and goods, when they are there stored up, are called remains, in which the veriest life of the spiritual man consists, and from which man is spiritually nourished in all necessity and indigence, that is, in all spiritual famine.

5298. "And let them guard"—that hereby is signified there to be stored up, appears from the signification of guarding, as denoting to store up, viz. in the interiors of the natural mind, which are signified by cities, concerning which see above, n. 5296.

5299. "Let the food be for a store to the land"—that hereby is signified that it should be there for all use of the natural principle, appears from the signification of food, as denoting goods and truths, see above, n. 5293; and from the signification of for a store, as denoting what is laid up for all use, because for the use of the following years of famine; and from the signification of the land, in the present case the land of Egypt, as denoting the natural mind, concerning which see also above, n. 5276, 5278, 5279, 5288.

5300. "For the seven years of famine"—that hereby is signified according to necessity in cases of deficiency, appears from the signification of famine, as denoting a deficiency of truth, concerning which see above, n. 5277, 5278; that in such case it is for necessity, is evident, for years in the internal sense are states, as hath been occasionally shewn above, in the present case therefore for those years denotes for those states when there is necessity.

5301.

5301. "Which shall be in the land of Egypt"—that hereby is signified which shall be in the natural principle, appears from the signification of the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5279, 5288. We speak both here and in other places of the *natural principle*, and thereby is meant the natural mind; for there are two minds appertaining to man, viz. the rational mind and the natural mind, the rational mind is of the internal man, but the natural mind is of the external man; this latter mind or this latter man is what is meant by the natural principle simply so called. That the mind is the real man himself, will be seen in what now follows.

5302. "And the land shall not be cut off in the famine"—that hereby is signified lest man perish, viz. by defect of truth, appears from the signification of being cut off, as denoting to perish; and from the signification of the land, in the present case the land of Egypt, as denoting the natural mind, see just above, n. 5301, and because it denotes the natural mind, it denotes the man himself, for man is man from his mind, inasmuch as the mind itself constitutes the man, and such as the mind is such is the man; by the man is signified man's intellectual and will-principle, consequently his veriest life. The thoughtless and inconsiderate suppose that man is man from his external form, viz. by virtue of his having a face as of a man; they who are less thoughtless and inconsiderate say that man is man by virtue of the power of speech; and they who are still less thoughtless and inconsiderate, that man is man by virtue of his ability to think; nevertheless man is not man by virtue of these faculties, but by virtue of the faculty to think what is true and to will what is good, and because in such case, when he thinks what is true, and wills what is good, he can have a view to the divine [principle], and perceptibly receive it; herein man is distinguished from the brute animals; in regard to those other considerations of his appearing as a man, of his being able to speak and to think, these things do not constitute him a man, for if he thinks what is false and wills what is evil, they cause him not only to be as a brute animal, but even worse than such an animal, for by those very faculties he destroys what is human in himself, and makes himself a wild beast; this may appear especially from the case of such persons in another life, for when they appear in the light of heaven, and also when they are looked into by the angels, they appear at that instant as monsters, and some as wild beasts, the deceitful as serpents, and others in other forms;
but

but when they are removed from that light, and are remitted into their own lumen which they have in hell, they appear amongst themselves as men. But how this case is, viz. that man would perish in defects of truth, if he had not goods and truths stored up by the Lord in the interiors, which goods and truths are signified by food for a store to the land, for the seven years of famine, lest the land be cut off in the famine, will be shewn in what follows of this chapter.

5203. Verses 37, 38, 39, 40. *And the word was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said to his servants, shall we find as this man, in whom is the spirit of God. And Pharaoh said to Joseph, since God hath made thee to know all this, there is no one intelligent and wise as thou. Thou shalt be over my house, and upon thy mouth shall all my people kiss, only in the throne will I be great in comparison with thee.* And the word was good in the eyes of Pharaoh, signifies the complacency of the natural principle: and in the eyes of all his servants signifies complacency to all things in the natural principle: And Pharaoh said to his servants, signifies the perception of the natural principle with all things therein: shall we find as this man in whom is the spirit of God, signifies concerning the influx of truth in which is good from an interior [source or principle], thus the celestial of the spiritual principle: And Pharaoh said to Joseph, signifies the perception of the natural principle from the celestial of the spiritual: since God hath made thee to know all this, signifies because he had foresight and providence: there is no one intelligent and wise as thou, signifies that thence alone is truth and good: Thou shalt be over my house signifies that thereto the natural mind shall be subordinate and submissive: and upon thy mouth shall all my people kiss, signifies that every thing in the natural mind shall be under it's obedience: only in the throne will I be great in comparison with thee, signifies that it will appear still as from the natural principle, because from the celestial of the spiritual principle by the natural.

5304. "And the word was good in the eyes of Pharaoh"—that hereby is signified the complacency of the natural principle, appears from the signification of the word being good, as denoting to please; it is said in the eyes, from a customary formula of speaking, because the eye signifies the interior sight; thus the understanding, perception, advertence, and several things appertaining to that sight, see n. 2701, 2789, 2829, 3198, 3202, 3820, 4083, 4086, 4339, 4403, to 4421, 4523

4523 to 4534; hence by the word being good in his eyes is signified complacency; and from the representation of Pharaoh, as denoting the natural principle, concerning which see frequently above.

5305. "And in the eyes of all his servants"—that hereby is signified complacency to all things in the natural principle, appears from the signification of the word being good in the eyes, as denoting complacency, see just above, n. 5304; and from the signification of servants, as denoting those things which are in the natural principle, especially which are in the exterior natural principle. In the word throughout there is mention made of servant, and thereby in the internal sense is meant what is subservient to another, in general every thing which is below in respect to what is above, for it is grounded in order, that an inferior thing should be subservient to a superior, and so far as it is subservient, it is called a servant: but in the present case, they are the things in the natural principle which are called servants; for the natural principle in general is what is represented by Pharaoh, and the general principle itself is what the singular [things or principles] are to be subservient to, as to the general [or common] good in kingdoms. That Pharaoh denotes the natural principle in general, see n. 5160.

5306. "And Pharaoh said to his servants"—that hereby is signified the perception of the natural principle with all things therein, appears from the signification of saying in the historicals of the word, as denoting to perceive, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2238, 2619, 2862, 3395, 3509; and from the representation of Pharaoh, as denoting the natural principle, see n. 5079, 5080, 5095, 5160; and from the signification of his servants, as denoting all things in the natural principle, see just above, n. 5305.

5307. "Shall we find as this man in whom is the spirit of God"—that hereby is signified concerning the influx of truth wherein is good from an interior principle, thus the celestial of the spiritual principle, appears from the signification of man (*Vir*), as denoting truth, see n. 3134, 3309, 3459; and from the signification of the spirit of God, as denoting good from an interior principle, thus from the divine; for the spirit of God is what proceeds from the divine [being or principle], thus from good itself, for the divine [being or principle] is good itself, and what proceeds from it is truth wherein is good, and this is what is signified in the word by the spirit of God, for the spirit itself doth not proceed, but the truth itself wherein
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is good, the spirit being the instrumental whereby it is produced. This truth wherein is good is here the celestial of the spiritual principle which is represented by Joseph. It is a known thing in the church, that Joseph in the spiritual sense is the Lord, wherefore also the Lord is called the heavenly Joseph, but it is not known what [principle] of the Lord Joseph represents; for the Lord is represented by Abraham, and also by Isaac, and likewise by Jacob; he is further represented by Moses and Elias, and by Aaron, and also by David, moreover by several others in the word, but still not by one alike as by another; by Abraham the Lord is represented as to the divine [principle] itself, by Isaac as to the divine rational, by Jacob as to the divine natural, by Moses as to the law or the historical word, by Elias as to the prophetical word, by Aaron as to the priesthood, and by David as to the royalty; but what is represented by Joseph, may be seen, n. 3969, 4286, 4585, 4592, 4594, 4669, 4723, 4727, 4963, 5249; this, which Joseph represents, is called the celestial of the spiritual principle from the natural, nor can it be expressed otherwise, for the celestial principle is good from the divine, the spiritual principle is truth from that good, thus it is the truth of good from his divine human [principle]; this the Lord was when he lived in the world, but when he glorified himself, he then transcended above it, and was made the divine good itself or Jehovah even as to the human [principle]; this arcanum cannot be specifically explained further, only it may be added, that Joseph on this account came into Egypt, and first served in the house of Potiphar the prince of the guards, and was next detained in custody, and afterwards made ruler over Egypt, that he might represent how the Lord progressively made the human [principle] in himself divine, concerning which the word was to be written, which word was to contain things divine in the internal sense, a sense which was to be serviceable more especially to the angels, whose wisdom (incomprehensible and ineffable in respect to human wisdom) is employed on such subjects, and at the same time was to be serviceable to men, who are particularly fond of historical relations, and in this case might have their minds engaged in those circumstances, wherein the angels perceive things divine by influx from the Lord.

5308. "And Pharaoh said to Joseph"—that hereby is signified the perception of the natural principle from the celestial of the spiritual, appears from the signification of saying in the historicals of the word, as denoting perception, see just above, n. 5306; and from the representation of Pharaoh, as denoting
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the natural principle, and from the representation of Joseph, as denoting the celestial of the spiritual principle, concerning which representation see frequently above.

5309. "Since God hath made thee to know all this"—that hereby is signified because it had foresight and providence [*prævidentia et providentia*], appears from the signification of knowing, when it is predicated of God, as denoting foresight and providence, for it cannot be said of God that he knows, inasmuch as from himself he knows all things, and the faculty of knowing appertains to man from him, wherefore to know is in God to foresee and to provide [*prævidere et providere*]; to foresee is to know from eternity to eternity, and to provide is to do it. The reason why it, viz. the celestial of the spiritual principle hath foresight and providence is, because in the internal sense the Lord is here treated of, who is the celestial of the spiritual principle which is represented by Joseph.

5310. "There is no one intelligent and wise as thou"—that hereby is signified that hence alone is truth and good appears from the signification of intelligent, as denoting truth, and from the signification of wise, as denoting good, see n. 5287; that it is not from another but from it [the celestial of the spiritual principle] alone, is signified by no one, because no one or none in the internal sense is negative, thus exclusive of every other, see n. 5225, 5253.

5311. "Thou shalt be over my house"—that hereby is signified that the natural mind shall be subordinate and submissive thereto, appears from the signification of house, as denoting mind, see n. 3538, 4973, 5023, in the present case the natural mind, because it is called my house by Pharaoh, by whom is represented the natural principle; that it should be subordinate and submissive, is signified by thou shalt be over it, for he who is over the house of any one, in reality hath rule, and all who are therein are subordinate and submissive, the lord of the house still retaining the name and dignity as to appearance.

5312. "And upon thy mouth shall all my people kiss"—that hereby is signified that every thing therein shall be under obedience to him, appears from the signification of kissing upon the mouth, as denoting to acknowledge and do what he orders, thus to obey; and from the signification of all my people, as denoting every thing in the natural principle; by people are signified truths, see n. 1259, 1260, 3581, 4619, thus in the natural principle the knowledges of good and truth, and scientifics, for these are the truths of the natural principle.

5313.

5313. "Only on the throne will I be great in comparison with thee"—that hereby is signified that it will still appear as from the natural principle, because from the celestial of the spiritual principle thereby, appears from the signification of being great in comparison with another, as denoting to be greater, in the present case as to appearance or as to the sight; and from the signification of throne, as denoting the natural principle; for the natural principle is meant by throne, when the celestial of the spiritual principle is meant by him who sitteth thereon, for the natural principle is like a throne to the spiritual, in the present case to the celestial of the spiritual; in general an inferior principle is like a throne to a superior, for the superior principle is therein and acts, and indeed by the inferior, and what is acted, appears as if it was from the inferior, because, as was said, it is by it; this is meant by what Pharaoh said to Joseph, "Only on the throne will I be great in comparison with thee." In the word there is frequent mention made of a throne, where the divine truth and judgment from it are treated of, and by throne in the internal sense is there signified that which is of the divine royalty, and by him who sitteth upon it is signified the Lord himself as a king or as a judge; but the signification of throne, as the signification of several other things, is respective; when the Lord's divine [principle] itself and the divine human is meant by him who sitteth on the throne, in this case the divine truth which proceedeth from him is meant by the throne; but when the divine truth which proceeds from the Lord is meant by him who sitteth on the throne, in this case the universal heaven, which the divine truth fills, is meant by the throne; but when the Lord, as to the divine truth in the superior heavens, is meant by him who sitteth on the throne, in this case the divine truth which is in the lowest heaven, and also which is in the church, is meant by the throne; thus the significations of throne are respective. The reason why by throne is signified what is of the divine truth, is because by king in the word is signified truth, and also by kingdom; that by king, may be seen, n. 1672, 1728, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068; that by kingdom, may be seen, n. 1672, 2547, 4691: but what is specifically meant by throne in the word, is manifest from the series of the things there treated of; as in Matthew, "I say unto you, ye shall not swear at all, neither by heaven, because it is the throne of God; nor by the earth, because it is his footstool; nor by Jerusalem, because it is the city of the great king," v. 34, 35; and in another place, "He who sweareth

“swear^{eth} by *heaven*, swear^{eth} by the *throne of God*, and by
 “him who sitteth thereon,” xxiii. 22; in this passage it is ex-
 pressly said, that heaven is the throne of God; by the earth,
 which is called his footstool, is signified that which is beneath
 heaven, thus the church; that earth denotes the church, see n.
 566, 662, 1066, 1067, 1262, 1413, 1607, 2733, 1850, 2117,
 2118, 2927, 3355, 4535, 4447. In like manner in Isaiah,—
 “Thus saith Jehovah, *the heavens are my throne*, and the earth
 “*my footstool*,” lxvi. 1. And in Matthew, “When the Son
 “of Man shall come in his glory, and all the holy angels with
 “him, then shall he sit *on the throne of his glory*,” xxv. 31;
 the subject here treated of is concerning the last judgment,
 and he who sitteth on the throne is called a king, verses 34, 40;
 the throne of glory in the internal sense is the divine truth
 which is from the divine good in heaven; he who sitteth on
 that throne is the Lord, who, so far as he is a judge from the
 divine truth, is called a king. And in Luke, “He shall be
 “great, and he shall be called the Son of the Highest, and the
 “Lord God shall give unto him the *throne of his father David*,”
 i. 32; these words were spoken by the angel to Mary; that the
 throne of David in this passage is not the kingdom which
 David had, or a kingdom on earth, but a kingdom in heaven, is
 manifest to every one, wherefore neither by David is David
 signified, but the Lord’s divine royalty, and by throne is signi-
 fied the divine truth which proceeds, and which constitutes the
 Lord’s kingdom. And in the Apocalypse, “I was in the
 “spirit, when lo! *a throne was set in heaven, and one sat on the*
 “*throne*, and he who sat was to look upon like unto a jasper
 “and Sardine stone: and there was a rainbow round about the
 “*throne* in sight like unto an emerald: and round about the
 “*throne were four and twenty thrones*, and on the thrones I saw
 “four and twenty elders sitting: and out of the throne went
 “forth lightnings, and thunders, and voices, and there were
 “seven lamps of fire burning before the throne, which are the
 “seven spirits of God. Moreover before the throne was a
 “glassy sea like unto chrystal; lastly in the midst of the
 “*throne, and round about the throne*, were four animals full of
 “eyes before and behind. But when the animals gave glory
 “and honour and thanksgiving to him who sat on the throne,
 “who liveth to ages of ages, and cast their crowns before the
 “*throne*,” iv. 2 to the end; in this passage is described the
 throne of the Lord’s glory, and thereby the divine truth which
 proceeds from him, but by representatives, and if the signifi-
 cation of these representatives be unknown, it is impossible
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to know scarce any thing of what is contained in these prophetic words, but it will be believed that the contents are such as they are described to be, without any deeper divine [meaning or principle]; in this case the idea conceived of the heavenly kingdom must needs be similar to that of the kingdoms of this world; when yet by the throne set in heaven is signified the divine truth there, thus heaven as to the divine truth; by him who sitteth on the throne is meant the Lord; the reason why to look upon he appeared like unto a jasper and sardine stone is, because by those stones, as by all precious stones in the word, is signified the divine truth, see n. 114, 3858, 3862; and by stones in general the truths of faith, n. 648, 1298, 3720, 3769, 3771, 3773, 3789, 3798; by the rainbow round about the throne are signified truths pellucid from good, and this because colours in the other life are from the light of heaven, and the light of heaven is the divine truth; concerning rainbows in the other life, see n. 1042, 1043, 1053, 1623, 1624, 1625; concerning colours there, see n. 1053, 1624, 3993, 4530, 4922, 4677, 4741, 4742; by the twenty-four thrones around the throne are signified all things of truth in one complex, the like to what is signified by twelve; that twelve denotes all things of truth in one complex, may be seen, n. 577, 2089, 2129, 2130, 3272, 3858, 3913; the lightnings, thunders, and voices, which came forth from the throne, signify the terrors occasioned by the divine truth to those who are not principled in good; the seven lamps of fire burning are the affections of truth from good, which also cause hurt to them who are not in good, on which account they are called the seven spirits of God, and that these caused hurt, is evident from what follows in the Apocalypse; the glassy sea before the throne is all truth in the natural principle, thus it denotes knowledges and scientifics; that these things are sea, see n. 28, 2858; the four animals in the midst of the throne and around the throne full of eyes before and behind, are the intellectual things from the divine [principle] in the heavens, four signifying their conjunction with the things of the will, for truths are of the intellectual part, and goods are of the will-part of man, hence it is said, that they were full of eyes before and behind, because eyes signify things intellectual, and hence in the superior sense the things which are of faith, see n. 2701, 3820, 4403 to 4421, 4523 to 4534; that four denotes conjunction, in like manner as two, see n. 1686, 3519, 5194; the sanctity of the divine truth proceeding from the Lord is described in what follows. Inasmuch as by the four and twenty thrones

thrones and the four and twenty elders are signified all the things of truth or all the things of faith in one complex, and the like by twelve, as was just now said, it is hence evident what is meant in the internal sense by the twelve thrones on which the twelve apostles were to sit, viz. all the things of truth, from which and according to which judgment is done, whereof it is thus written in Matthew, "Jesus said to the disciples, verily I say unto you, that ye who have followed me in the regeneration, when the son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel," xix. 28; and in Luke, "I appoint unto you a kingdom, as my father hath appointed unto me, that ye may eat and drink on my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel," xxii. 29, 30; that the twelve apostles denote all the things of truth, see n. 2129, 2553, 3354, 3488, 3858; and that the like was signified by the twelve sons of Jacob, and hence by the twelve tribes of Israel, see n. 3858, 3921, 3926, 3939, 4060, 4068, and that the apostles cannot even judge one, see n. 2129, 2553. In like manner in the Apocalypse, "I saw thrones, and they sat on them, and judgment was given to them;" by thrones in these passages are also signified all things of truth, from which and according to which judgment is done; the like is also meant by the angels with whom the Lord is to come to judgment, Matt. xxv. 31; that by angels in the word is signified somewhat of the Lord may be seen, n. 1705, 1925, 2321, 2821, 3039, 4085, in this case truths which are from the divine [being or principle], which truths are also in the word called judgments, n. 2235. Elsewhere also in very many passages a throne is attributed to Jehovah or the Lord, and this because in thrones there is the representative of a kingdom; when in a superior heaven the discourse is concerning the divine truth, and concerning judgment, instantly in the last heaven there appears a throne, whence it is, as was said, that a throne is representative, and that on this account there is so frequent mention made of a throne in the prophetic word, and also that from the most ancient times a throne hath been made a kingly badge, and that as a badge it signifies royalty, as in the following passages, "Moses builded an altar, and called the name thereof Jehovah Nissi. Moreover he said because the hand is upon the throne of Jah, Jehovah will have war against Amalek from generation to generation," Exod. xvii. 15, 16; what is meant by the hand on the throne of Jah, and what by Jehovah having war against Amalek from generation to generation

ration, no one can know except from the internal sense, thus unless it be known what is meant by throne, and what by Amalek; by Amalek in the word are signified falses which assault truths, n. 1679, and by throne the divine truth itself which is assaulted. So in David, "Jehovah thou hast executed *my judgment* and my cause, *thou hast set on the throne a judge of justice*, Jehovah shall abide for ever, he hath prepared *his throne for judgment*," Psalm ix. 4, 7. Again,—*"Thy throne O God is for ever and ever, a sceptre of rectitude is the sceptre of thy kingdom,"* Psalm xlv. 6. Again,—*"Clouds and darkness are round about him, justice and judgment are the support of his throne,"* Psalm xcvi. 2. And in Jeremiah, "In that time they shall call Jerusalem *the throne of Jehovah*, and all nations shall be gathered together to it," iii. 17; Jerusalem denotes the Lord's spiritual kingdom, which kingdom is also meant by the new Jerusalem in Ezechiel, and likewise by the holy Jerusalem coming down from heaven in the Apocalypse: the Lord's spiritual kingdom is where the divine truth, in which is good, is the principal, but the celestial kingdom is where the principal is the divine good from which is the divine truth: hence it is evident why Jerusalem is called the throne of Jehovah; and in David, "In Jerusalem are set *thrones for judgment*," Psalm cxxii. 5. But Zion is called the throne of the glory of Jehovah in Jeremiah, "In rebuking hast thou reprobated Judah, hath thy soul loathed Zion? Despise not for thy name's sake, do not disgrace the *throne of thy glory*," xiv. 19, 21; by Zion is meant the Lord's celestial kingdom. How the Lord is represented as to judgment in heaven, where such things are presented visibly to the sight, being mentioned in the prophets throughout, is evident in Daniel, "I saw until *the thrones were cast down*, and *the ancient of days did sit*; his raiment was white as snow, and the hair of his head was like clean wool, *his throne was a flame of fire*, his wheels a burning fire; a stream of fire issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment sat, and the books were opened," vii. 9, 10; such objects of vision are perpetual in the heavens, all representative, being made apparent from the discourse of the angels in the superior heavens, which in its lapse downwards presents such objects to the sight; the angelic spirits, to whom perception is given from the Lord, know what they signify, as what the ancient of days, what the raiment white as snow, what the hair of the head which was like clean wool,

wool, the throne which was as a flame of fire, the wheels which were a burning fire, the stream of fire issuing from him; by a flame of fire and by a stream of fire is represented in the above passage the good of the divine love, see n. 934, 4906, 5071, 5215. In like manner in Ezechiel, "Above the expanse, which was over the head of the cherubs, was as it were a view of sapphire stone, *the likeness of a throne*, and above *the likeness of a throne* was the likeness as of the aspect of a man above upon it," i. 26. chap. x. 1. In like manner in the first book of the kings, "I saw, said Micah the prophet, *Jehovah sitting upon his throne*, and all the host of heaven standing near him, on his right hand and on his left," xxii. 19; he who doth not know what singular the things represent, and thence signify, cannot believe otherwise than that the Lord hath a throne, as kings on earth have, and that things are such as are there related, when nevertheless there are not such things in the heavens, but they are so presented to the sight before those who are in the ultimate heaven, from which, as from images, they see divine arcana. The Lord's royalty, by which is signified the divine truth which proceeds from him, was also represented by the throne constructed by Solomon, of which it is thus written in the first book of the Kings, "Solomon made a *great throne of ivory*, and covered it with refined gold; there were six steps to the *throne*, and a round head to the *throne* from behind it; there were hands on this side and on that side at the place of the seat, and two lions standing near the hands, and twelve lions standing there above the six steps on this side and on that side," x. 18, 19, 20, 21; the throne of glory was thus represented; lions are divine truths combating and conquering; twelve lions are all those truths in one complex. Inasmuch as almost all things in the word have also an opposite sense, so also hath a throne, and in that sense it signifies the kingdom of the false principle, as in the Apocalypse, "The angel to the church which is in Pergamos, I know thy works, and where thou dwellest, where *the throne of Satan is*," ii. 13. Again, "The dragon gave to the beast, which came up out of the sea, his influence and *his throne*, and great power," xiii. 2. Again, "The fifth angel poured forth his phial on the *throne of the beast*, and his kingdom became obscured," Apoc. xvi. 10. And in Isaiah, "Thou hast said in thine heart, I will ascend into the heavens, I will there exalt *my throne* above the stars," xiv. 13, speaking of Babel.

5314. Verses 41, 42, 43, 44. *And Pharaoh said to Joseph, see, I have given thee over all the land of Egypt. And Pharaoh removed his ring from off his hand, and gave it upon the hand of Joseph, and cloathed him with garments of fine linen, and set a necklace of gold upon his neck. And he made him to be carried in the second chariot which he had, and they cried before him Abrech, and gave him over all the land of Egypt. And Pharaoh said to Joseph, I am Pharaoh, and besides thee shall not a man raise his hand and his foot in all the land of Egypt.* And Pharaoh said to Joseph, signifies the further perception of the natural principle from the celestial of the spiritual: see, I have given thee over all the land of Egypt, signifies dominion over each natural principle: and Pharaoh removed his ring from off his hand, signifies a confirmative concerning the ability which it [viz. the natural principle] had heretofore: and gave it upon the hand of Joseph, signifies that he ceded it all to the celestial of the spiritual principle: and cloathed him with garments of fine linen, signifies an external significative of the celestial of the spiritual principle; garments of fine linen are truths from the divine [being or principle]: and set a necklace of gold upon his neck, signifies a significative of the conjunction of things interior with things exterior, effected from good: and made him to be carried in the second chariot, signifies a significative that all the doctrine of good and truth was from him: which he had, signifies which was by the natural principle: and they cried before him Abrech, signifies acknowledgment by faith and adoration: and gave him over all the land of Egypt, signifies his power that it was such: and Pharaoh said to Joseph, signifies perception still further: I am Pharaoh, signifies that hence is the natural principle: and besides thee shall not a man lift up his hand, signifies that from the celestial of the spiritual principle is the all of ability in what is spiritual: and his foot, signifies that the all of ability in what is natural: in all the land of Egypt, signifies in each natural principle.

5315. "And Pharaoh said to Joseph"—that hereby is signified the perception of the natural principle from the celestial of the spiritual, appears from the signification of saying in the historicals of the word, as denoting to perceive, concerning which see frequently above; and from the representation of Pharaoh, as denoting the natural principle; and from the representation of Joseph, as denoting the celestial of the spiritual principle, concerning which representations see also above. The reason why it is the perception of the natural principle from

from the celestial of the spiritual which is signified, is, because the natural principle hath all its perception from a principle superior to itself, in the present case from the celestial of the spiritual principle, which is superior.

5316. "See, I have given thee over all the land of Egypt"—that hereby is signified dominion over each natural principle, appears from the signification of giving any one over (or above) as denoting dominion; and from the signification of all the land of Egypt, as denoting each natural principle, see above n. 5276. The dominion is still further treated of which Pharaoh delivered to Joseph over the land of Egypt, viz. that Pharaoh deprived himself of his own power, and submitted Egypt wholly to Joseph; which things were so done of the divine providence, to the intent that Joseph might put on the representation of the celestial of the spiritual principle which the Lord had when in the world, and by which the Lord arranged his natural principle and also the sensual, so as to make each successively divine; this was done to the end, that the word, which was written concerning Joseph, might contain things divine, thus such things as in the heavens are most holy, and which are suitable to the angels who are in the heavens; for the angels in the heavens are in the Lord, because in the sphere of the divine truth proceeding from the Lord, wherefore the divine things, which are in the internal sense of the word, concerning the Lord and the glorification of his human [principle], affect them to such a degree, that they thence perceive all the blessedness of their wisdom and intelligence.

5317. "And Pharaoh removed his ring from off his hand"—that hereby is signified a confirmative concerning the ability which it [viz. the natural principle] had heretofore, appears from the representation of Pharaoh, as denoting the natural principle, concerning which see above; and from the signification of ring, as denoting a confirmative, of which we shall speak presently; and from the signification of hand, as denoting ability, see n. 878, 3091, 3387, 4931 to 4937, 5296; hence it is evident, that by removing the ring from off his hand, is signified, that he renounced the ability which he had before, and that by giving it upon the hand of Joseph, as it follows, is signified that he ceded all ability to the celestial of the spiritual principle. That a ring upon the hand is a confirmative of ability, cannot be so plainly made manifest from parallel passages in the word, because rings on the hand are not elsewhere named, except only in Luke, where the father of the son, who had spent all he had in riotous living, said to his servants, "Bring

“Bring forth the chief robe, and put it on him, and give a ring upon his hand, and shoes on his feet,” xvi. 22, where also by ring is signified a confirmative of ability [or power] in the house, as of a son, as heretofore; nevertheless it is manifest from the rituals, which have been received among us from ancient times, and still prevail, as from the rituals of conjugal betrothings and connections, and likewise of inaugurations, in which rings are given upon the hand, by which also is signified a confirmative of ability. Moreover that signets, which were likewise on the hand, see Jer. xxii. 24, signify consent and confirmation, see n. 4874.

5318. “And gave it upon the hand of Joseph”—that hereby is signified that he ceded it [viz. ability] all to the celestial of the spiritual principle, appears from the signification of giving a ring upon another’s hand, as denoting a confirmative that one cedes to another the ability which himself hath, see n. 5317; and from the representation of Joseph, as denoting the celestial of the spiritual, concerning which see frequently above.

5319. “And clothed him in garments of fine linen”—that hereby is signified an external significative of the celestial of the spiritual principle, and that garments of fine linen are truths from the divine [being or principle,] appears from the signification of garments, as denoting truths, see n. 1073, 2576, 4545, 4763, 5248; the reason why garments of fine linen denote truths from the divine [being or principle] is, because a garment of fine linen is most bright and at the same time shining, and truth from the divine [being or principle] is represented by garments of such brightness and such splendor; the reason is, because the brightness and splendor of heaven is from the light which is from the Lord, and the light which is from the Lord, is the essential divine truth, see n. 1053, 1521 to 1533, 1619 to 1632, 2776, 3195, 3282, 3339, 3485, 3636, 3643, 3862, 4415, 4419, 4526, 5219; wherefore when the Lord was transfigured before Peter, James, and John, *his raiment appeared as light*, Matt. xvii. 2; *shining, exceedingly white as snow*, so as no Fuller on earth can whiten them, Mark ix. 3; and *glistering*, Luke ix. 29; it was the essential divine truth, which is from the Lord’s divine human [principle,] which was thus represented. But they are exterior truths which are represented by the brightness of garments in the heavens, and interior truths by the brightness and splendor of the countenance; hence it is that to be clothed in garments of fine linen is here an external significative, viz. of truth proceeding from the celestial of the spiritual principle, for this was the principle in which the divine of the Lord then was.

By fine linen and by garments of fine linen, in other parts of the word also, is signified truth which is from the divine [being or principle,] as in Ezechiel, "I clothed thee with needle-work, and shod thee with the badger [skin,] and *girded thee with fine linen*, and covered thee with silk. Thus thou wast adorned with gold and silver, and thy garments were *fine linen*, and silk, and needle-work," xvi. 10, 13, speaking of Jerusalem, whereby in these verses is meant the ancient church, the truths of which church are described by garments of needle-work, fine linen, and silk, and by ornament of gold and silver; by needle-work are signified scientific truths, by fine linen natural truths, and by silk spiritual truths. Again, "*Fine linen in needle-work from Egypt was thy spreading out*, that it might be to thee for a sign, blue and purple from the Isles of Elishah was thy covering," xxvii. 7, speaking of Tyre, by which also is meant the ancient church, but as to the knowledges of good and truth, and by fine linen in needle-work from Egypt which is her spreading out, is signified truth grounded in scientifics, as a sign or external significative of that church. And in the Apocalypse, "The merchants of the earth shall weep and lament over Babylon, because no one any longer buyeth her wares, wares of gold and of silver, and of precious stone, and of pearl, and of *fine linen*, and of purple, and of silk, and every vessel of ivory, and every vessel of most precious wood, and brass, and iron, and marble," xviii. 11, 12; in this passage all and singular the expressions signify such things as are of the church, thus which relate to truth and good, but in this case in the opposite sense, because they are spoken of Babylon; every one may see that such things would never have been recounted in the word, which came down from heaven, unless somewhat heavenly was in each; for why should mention be made of worldly wares in treating of Babylon, by which is signified the profane church? In like manner in another passage, "Wo, wo, thou great city, *which art clothed in fine linen*, and purple, and scarlet, be-decked with gold, and precious stone, and pearls," Apoc. xviii. 16. That each of these things signifies some celestial divine thing, is very manifest in the same book where it is said what the fine linen is, viz. that it is the righteousness [justice] of the saints, "The time of the nuptials of the Lamb is come, and his wife hath made herself ready; then it was given her *that she should be arrayed in fine linen clean and shining; the fine linen is the righteousness (justice) of the saints*," xix. 8; the reason why fine linen is the righteousness of the saints is, because all they who are in truth from the divine [being or principle,]

ciple,] put on the Lord's righteousness [or justice;] for their garments are bright and shining by virtue of the light which is from the Lord, on which account truth itself in heaven is represented by what is bright, n. 3301, 3993, 4007; hence also it is that they, who are elevated into heaven out of a state of vastation, appear clad in white, because on such occasion they put off that which is of their own proper righteousness, and put on that which is the Lord's righteousness. That truth from the divine [being or principle] might be represented in the Jewish church, it was commanded that there should be fine linen also in the garments of Aaron, and likewise in the curtains about the ark, concerning which it is thus written in Moses, "For Aaron thou shalt embroider *a coat of fine linen*, and thou shalt make *a mitre of fine linen*," Exod. xxviii. 39. "They made *coats of fine linen* the work of the Weaver, for Aaron and his sons," Exod. xxxix. 27. "Thou shalt make the tabernacle ten curtains, *fine linen interwoven*, and blue, and purple, and scarlet double-dyed," Exod. xxvi. 1. Chap. xxxvi. 8. "Thou shalt make the court of the tabernacle, the hangings for the court shall be of *fine linen interwoven*," Exod. xxvii. 9, 18. Chap. xxxviii. 9. "The vail of the gate of the court was needle-work, blue, and purple, and scarlet double-dyed, and *fine linen interwoven*," Exod. xxxviii. 18; fine linen was commanded on this account, because singular the things which were in the ark, and about the ark, also singular the things which were on the garments of Aaron, were representative of things spiritual and celestial; hence it may appear how little the word is understood, unless it be known what such things represent, and that scarce any thing is understood, if it be believed that there is no other holy principle in the word than what is extant in the letter. That the angels, who are in truth from the divine [being or principle,] appear clothed as with fine linen, that is, in what is white and shining, is evident from the Apocalypse, where the white horse is treated of, "He that sat on the *white horse* was clothed in a vesture dipped in blood, and his name is called *The Word*. His armies in heaven followed him on *white horses, clothed in fine linen* white and clean," xix. 13, 14; from these circumstances it is very manifest, that fine linen is an external significative of truth from the divine [being or principle,] for he who sitteth on the white horse is the Lord as to the word; that it is the word, is there said expressly, and the word is truth itself from the divine [being or principle;] that the white horse is the internal sense of the word, see n. 2760, 2761, 2762, hence white horses denote truths from the divine (being

[being or principle,] on which account his armies were seen on white horses, and were clothed in fine linen white and clean.

5320. "And set a necklace of gold upon his neck"—that hereby is signified a significative of the conjunction of things interior with things exterior, effected by good, appears from the signification of neck, as denoting the influx and also the communication of things superior with things inferior, or, what is the same thing, of things interior with things exterior, see n. 3542, hence a necklace, inasmuch as it encompasses the neck, is a significative of their conjunction; a necklace of gold signifies conjunction by good, or effected by good, because gold denotes good, n. 113, 1551, 1552. A sign of the conjunction of interior truth with exterior truth is signified by a necklace on the throat, in Ezechiel, "I adorned thee with adorning, and put bracelets on thy hands, and a necklace on thy throat," xvi. 11.

5321. "And made him to be carried in the second chariot"—that hereby is signified a significative that all the doctrine of good and truth was from him, appears from the signification of chariot, as denoting the doctrine of truth and good, of which we shall speak presently; hence to make him to be carried in a chariot is a significative that that doctrine is from him. These words have a relation to what was before said by Pharaoh, "Thou shalt be over my house, and upon thy mouth shall all my people kiss, only on the throne will I be great in comparison with thee," verse 40. The reason why the doctrine of good and truth from him is signified, is, because by Joseph is represented the Lord as to the divine spiritual principle, see n. 3971, 4669, thus as to the divine truth from the Lord's divine human (principle,) n. 4723, 4727, from which divine truth is the celestial of the spiritual principle. The reason why the all of the doctrine of good and truth is thence, is, because the Lord is doctrine itself, for the all of doctrine proceeds from him, and the all of doctrine treats of him; for the all of doctrine treats of the good of love and the truth of faith, which things are from the Lord, wherefore the Lord is not only in them, but also is each; hence it is manifest, that the doctrine which treats of good and truth, treats of the Lord alone, and that it proceeds from his divine human (principle;) it is absolutely impossible for any thing of doctrine to proceed from the divine (principle) itself, except by the divine human, that is, by the word, which in the supreme sense is the divine truth from the Lord's divine human (principle;) what proceeds immediately from the divine itself, cannot be comprehended even by the angels in the inmost heaven,

heaven, the reason is, because it is infinite, and thus transcends all comprehension, even the angelical ; but what proceeds from the Lord's divine human, this the angels can comprehend, for it treats of God as of a divine man, concerning whom some idea may be formed from the human (principle,) and the idea which is formed concerning the human (principle) is accepted, of whatsoever kind it is, if so be it flows from the good of innocence, and be in the good of charity ; this is what is meant by the Lord's words in John, "No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, he hath brought him forth into manifestation," i. 18. Again, "Ye have neither heard his (the Father's) voice at any time, nor seen his shape," v. 37. And in Matthew, "No one knoweth the Father but the Son, and he to whom the Son shall be willing to reveal him," xi. 27. Mention is made of chariots in very many passages in the word, and scarce any one knows that by them are signified the doctrinals of good and truth, and also the scientifics which are of doctrinals ; the reason is, because there doth not any thing spiritual enter the idea, but only the natural historical, when mention is made of chariots, as also when mention is made of the horses which are before them, when yet by horses in the word are signified things intellectual, n. 2760, 2761, 2762, 3217, and hence by chariots doctrinals and their scientifics. That chariots denote the doctrinals of the church, and also scientifics, was made manifest to me from the chariots so often seen in the other life ; there is also a place to the right about the inferior earth, where there appear chariots and horses, with stables arranged in order ; in those places, they who have been learned in the world, and who have regarded the life as the end of erudition, walk and discourse together ; such things appear to them from the angels in the higher heavens, for when their discourse is about things intellectual, and about doctrinals and scientifics, then such things appear to the spirits in those places. That such things are signified by chariots and horses, may be very evident from this consideration, that Elias appeared carried into heaven by a chariot of fire and horses of fire, and that he and likewise Elisha were called the chariot of Israel and the horsemen thereof, concerning whom it is thus written in the 2d Book of the Kings, "*Behold a chariot of fire and horses of fire* intervened between them, and Elias went up in a whirlwind into heaven, and Elisha saw and cried, my father, my father, the *chariot of Israel and the horsemen thereof*," ii. 11, 12 ; and concerning Elisha in the same book, "When Elisha was sick of his disease of which he died, Joash
"king

“king of Israel came down to him, and wept before his faces, “and said, my father, my father, *the chariot of Israel and the horsemen thereof*,” xiii. 14; the reason why they were so called is, because by each, as well Elias as Elisha, was represented the Lord as to the word, see preface to chap. xviii. Genes. and n. 2762, 5247; the word itself principally is the doctrine of good and truth, for hence is the all of doctrine; from the same cause also it was, that to the boy, whose eyes Jehovah opened, the mountain appeared *full of horses and chariots of fire*, round about Elisha, 2 Kings vi. 17. That chariot denotes what is doctrinal, and horse what is intellectual, is manifest also from other passages in the word, as in Ezechiel, “Ye shall be satiated on my table with *horse and chariot*, with “the mighty and every man of war; thus will I give my glory “to the nations,” xxxix. 20, 21. Apoc. xix. 18, speaking of the Lord’s Advent; that by horse and chariot in those passages is not signified horse and chariot, is plain to every one, for they were not to be satiated with these at the Lord’s table, but with such things as are signified by horse and chariot, viz. the intellectuals and doctrinals of good and truth. Like things are signified by horses and chariots in the following passages, “The “*chariots of God* are two myriads, thousands of peace-makers, “the Lord is in them, in the sanctuary of Sinai,” Psalm lxviii. 17. Again, “Jehovah covereth himself with light as with a “garment, he stretcheth out the heavens as a curtain, laying the “beams of his chambers in the waters, he *setteth the clouds his chariots*, he walketh on the wings of the wind,” Psalm civ. 2, 3. And in Isaiah, “The prophetic [enuntiation] of the wilder- “ness of the sea. Thus said the Lord to me, set a watcher to “view, let him announce it; *then he saw a chariot, a pair of horsemen, a chariot of an ass, a chariot of a camel*, and he “hearkened a hearkening, the hearkening was great; for a lion “cried on the watch-tower, O Lord, I stand continually in the “day-time, and I am set on my guard all the nights; and be- “hold *a chariot of a man, a pair of horsemen*: and he said, “Babel is fallen, is fallen,” xxi. 6, 7, 8, 9. Again, “Then they “shall bring all your brethren in all nations an offering to Jeho- “vah, *on horses, and on a chariot, and on coaches, and on mules, and on swift messengers*, to the mountain of my holiness, Jeru- “salem,” Chap. lxvi. 20. Again, “Behold Jehovah will come “in fire, and as a storm *his chariot*, lxvi. 15. And in Habakkuk, “Was Jehovah wroth with the rivers, was thine anger against “the rivers, was thy wrath against the sea, *that thou ridest on thy horses, thy chariots are salvation*,” iii. 8. And in Zecha-
riah,

riah, "I lifted up mine eyes, and saw, when lo! *four chariots*
 "going forth from between two mountains, but the mountains
 "were mountains of brass; *to the first chariot were red horses,*
 "*to the second chariot were black horses, to the third chariot*
 "*were white horses, and to the fourth chariot were grisled horses,*"
 vi. 1, 2, 3. And in Jeremiah, "There shall enter through the
 "gates of this city kings and princes, sitting on the throne of
 "David, *riding in a chariot and horses,* themselves and their
 "princes, the man of Judah, and the inhabitants of Jerusalem,
 "and this city shall be inhabited for an age," xvii. 25. Chap.
 xxii. 4; the city which shall be inhabited for an age is not Jeru-
 salem, but the church of the Lord which is signified by Jerusa-
 lem, n. 402, 2117, 3654; the kings who shall enter in through
 the gates of that city, are not kings but the truths of the church,
 n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5068;
 so neither are the princes princes, but the primary things of
 truth, n. 1482, 2089, 5044; they who sit on the throne of Da-
 vid are the divine truths which proceed from the Lord, n. 5313;
 they who ride in chariot and horses are the intellectual and
 doctrinal things thence derived. Chariots are also frequently
 mentioned in the historicals of the word, and inasmuch as the
 historicals of the word are all representative, and the expres-
 sions signify such things as are in the Lord's kingdom and in
 the church, chariots also have therein a like signification.
 Whereas several expressions in the word have also an opposite
 sense, so likewise have chariots, and in that sense they signify
 doctrinals of the evil and the false, likewise the scientifics con-
 firming them, as in the following passages, "Wo to them who
 "go down into Egypt for help, and *stay on the horse, and trust*
 "*in the chariot* because it is many, and *on horses* because they are
 "exceedingly strong, but look not to the Holy One of Israel,"
 Isaiah xxxi. 1. Again, "By the hand of thy servants thou hast
 "blasphemed the Lord, and hast said, *by the multitude of my*
 "*chariots* I have ascended the heighth of the mountains, the
 "sides of Libanon, where I will cut off the tallness of it's cedars
 "the choice of it's firs," xxxvii. 24, where is the prophetic reply
 to the elated words of Rabshakeh the general of the king of
 Assyria. So in Jeremiah, "Behold waters coming up from the
 "north, which shall become an overflowing stream, and shall
 "overflow the earth and the fulness thereof, the city and them
 "who dwell therein; and every inhabitant of the earth
 "shall howl, at *the noise of the stamping of his horses' strong*
 "*hoofs, at the tumult of his chariots, the rattling of his wheels,*"
 xlvii. 2, 3. And in Ezechiel, "By reason of the abundance of
 "his

“*his horses* their dust shall cover thee, *by reason of the voice of the rider, of the wheel, and of the chariot*, thy walls shall be moved, when he shall enter into thy gates, according to the entrance of a city broken through; *by the hoofs of his horses* he shall trample upon all thy streets,” xxvi. 10, 11. And in Haggai, “I will overturn the throne of kingdoms, and will destroy the strength of the kingdoms of the nations, I will also overturn *the chariot and them who ride therein, and the horses and their horsemen* shall go down,” ii. 22. And in Zechariah, “I will cut off *the chariot* from Ephraim, and *the horse* from Jerusalem, I will cut off the bow of war; he shall speak peace to the nations,” ix. 10. And in Jeremiah, “Egypt comes up as a flood, and as floods his waters are moved, for he said, I will go up, I will cover the earth, I will destroy the city and them who dwell therein; come up *ye horses*, be mad *ye chariots*,” xlv. 8, 9. By the *horses and chariots*, with which the Egyptians pursued the sons of Israel, and with which Pharaoh entered the Red Sea, where the wheels of the chariots were taken off, and by several particulars concerning horses and chariots which make the greatest part of that description, Exod. xiv. 6, 7, 9, 17, 23, 25, 26, and chap. xv. 4, 19, are signified the intellectuals, doctrinals, and scientifics of the false, and the consequent reasonings which pervert and extinguish the truths of the church; the destruction and death of such things is there described.

5322. “Which he had”—that hereby is signified which was by the natural principle, viz. the doctrine of good and truth, appears from the series of things in the internal sense, also from what hath been explained above, n. 5313.

5323. “And they cried before him Abrech”—that hereby is signified acknowledgment by faith and adoration, appears from the signification of crying [or shouting,] as denoting acknowledgment by faith, of which we shall speak presently; and from the signification of Abrech, as denoting adoration, for Abrech in the original tongue is *bend the knees*, and the bending of the knees is adoration; for all internal efforts which are of the will, thus which are of the love or affection, consequently which are of the life, have external acts or gestures corresponding to them, which acts or gestures flow from the very correspondence of things exterior with things interior; holy fear, and humiliation grounded therein, consequently adoration, hath acts or gestures corresponding to itself, viz. the bending of the knees, the falling down upon the knees, and also the prostration of the body even to the earth; in that state, if the adoration be from genuine
humiliation,

humiliation, or if the humiliation be from genuine holy fear, there is a failing of the spirits, and hence a falling down of the joints in the confine or intermediate where the spiritual principle is conjoined to the natural, thus where the knees are, for the parts which are beneath have correspondence with natural things, and the parts which are above with spiritual things; hence it is, that bending of the knees is a sign representative of adoration; with celestial men this act is spontaneous, but with the spiritual it is voluntary. Before kings of old, when they were carried in a chariot, the knees were bended, by reason that kings represented the Lord as to the divine truth, and a chariot signified the word; the ceremony of this adoration commenced, when it was known what was represented, and on this occasion kings attributed the adoration not to themselves, but to the regal principle itself separate from themselves, although adjoined to them; the regal principle to them was the law, which, inasmuch as it was from the divine truth, was to be adored in the king so far as he was the guardian thereof, thus the king himself attributed nothing to himself of royalty except the guardianship of the law, from which so far as he receded, so far he receded also from royalty, knowing that adoration from any other source than from the law, that is, any other than of the law in itself, was idolatry; that the royalty [or regal principle] is the divine truth, see n. 1672, 1718, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068, consequently the royalty [or regal principle] is the law, which in itself is the truth of a kingdom, according to which the subjects thereof are to live. From these considerations it may appear, that Abrech, or bend the knees, signifies adoration. Inasmuch as a cry [or shout] also is an act, which corresponds to a living confession or acknowledgment from faith, therefore also amongst the ancients the ritual of crying [or shouting] was received, when such a thing was signified; and on this account mention is made of crying [or shouting] in the word throughout, when confession and acknowledgment from faith are treated of, as concerning John the Baptist in John, "He testified concerning Jesus, and *cried*, saying, This "was he whom I said, who coming after me, was before me, "because he was prior to me. I am *the voice of one crying* in "the wilderness, make straight the way of the Lord," i. 15, 23. Again, "They took branches of palms, and went to meet Jesus, "and *cried* [or shouted,] Hosanna, blessed is he who cometh in "the name of the Lord, the King of Israel," xii. 13. And in Luke, "Jesus said to the Pharisees, if these should be silent, "the stones *would cry out*," xix. 40. Inasmuch as crying (or shouted)

shouting) signified acknowledgment from faith, and thence reception from that acknowledgment, therefore it is occasionally written of the Lord, that he cried out (or shouted,) as in John, Chap. vii. 28, 27. Chap. xii. 44, 45: and also in Isaiah, "Jehovah shall go forth as a hero, as a man of wars he shall stir up zeal, *he shall utter his voice*, and shall also cry (or shout)," xlii. 13. That to cry in the opposite sense denotes non-acknowledgment, thus a turning away, may be seen, n. 5016, 5018, 5027, and that it is predicated of the false, n. 2240.

5324. "And gave him over all the land of Egypt"—that hereby is signified his power that it was such, appears from the signification of giving him over all the land of Egypt, as denoting dominion over each natural principle, see above, n. 5316, but in the present case that his dominion is such as was described in what immediately precedes, thus his power that it was such.

5325. "And Pharaoh said to Joseph"—that hereby is signified still further perception, appears from the signification of saying, from the representation of Pharaoh, and from the representation of Joseph, as denoting perception of the natural principle from the celestial of the spiritual, see n. 5315, in the present case further perception, because it is said again.

5326. "I am Pharaoh"—that hereby is signified that hence was the natural principle, appears from the representation of Pharaoh, as denoting the natural principle, see n. 5079, 5080, 5095, 5160; that by I am Pharaoh is signified that hence is the natural principle, is evident from what presently follows, for it is said, "besides thee shall not a man lift up his hand and his foot in all the land of Egypt," by which is signified that the all of ability was from him in each natural principle, and because those things which are in the natural principle are meant by those subsequent words, therefore it is first said, "I am Pharaoh;" by the natural principle being hence is meant, that the natural principle is from the celestial of the spiritual; the case herein is this, the natural principle with the man who is created anew, that is, who is regenerated, is altogether different from what it is with the man who is not regenerated; the natural principle with the man who is not regenerated, is every thing; hence the man thinks, and hence he desires, but not from the rational principle, still less from the spiritual, because these principles are closed, and for the greatest part extinct; but with the man who is regenerated, the spiritual principle becomes all, not only disposing the natural to think and to desire, but also constituting the natural principle, just as the cause constitutes the

the effect, for in every effect there is nothing which acts but the cause; thus the natural principle becomes as the spiritual, for the natural things which are therein, as the scientifics and knowledges which have a tincture of somewhat from the natural world, do not act at all from themselves, but only stipulate that the spiritual principle shall act in the natural, and by it, and thus naturally; in like manner as in the effect; in the effect there are more things than in the cause, but they are such, as only enable the cause to act in the effect the effect itself, and actually to produce itself in that degree; from these few considerations it may be seen, how the case is with the natural principle appertaining to the man who is created anew, that is who is regenerated; such is the meaning of the expression, "hence is the natural principle," which is signified by the words, "I am Pharaoh."

5327. "And besides thee shall not a man lift up his hand"—that hereby is signified that from the celestial of the spiritual principle is the all of ability in what is spiritual, appears from the signification of hand, as denoting ability, see n. 878, 3387, 4931 to 4937, 5296; hence by a man not lifting up his hand besides thee, is denoted that they had nothing of ability but from him alone, thus that he, viz. the celestial of the spiritual principle, had all of ability. That ability *in what is spiritual* is signified by hand, will be seen in what now follows.

5328. "And his foot"—that hereby is signified the all of ability in what is natural, appears from the signification of foot, as denoting what is natural, see n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952, in the present case ability in what is natural, for by lifting up the foot, as lifting up the hand, is signified ability, but by lifting up the hand ability in what is spiritual, and by lifting up the foot ability in what is natural, for the parts in the body which are above the feet, have reference to things spiritual. This is especially evident from the grand man, or from the three heavens, when the whole heaven, as one man, is presented to view, in which case the inmost or third heaven has reference to the head, the middle or second heaven has reference to the body, and the ultimate or first to the feet; the reason why the inmost or third heaven has reference to the head is, because it is celestial, and the reason why the second or middle heaven has reference to the body is, because it is spiritual, and the reason why the ultimate or first heaven has reference to the feet is, because it is natural; on this account by the neck, inasmuch as it is intermediate, is signified influx, and the communication of things celestial with things spiritual, and by
the

the knees, inasmuch as they also are intermediate, influx, and the communication of things spiritual with things natural. Hence it is evident that by lifting up the hand is signified ability in what is spiritual, and by lifting up the foot ability in what is natural. And therefore the ability, which is signified by the hand, is predicated of what is spiritual, viz. of truth and good, see n. 3091, 3563, 4931. By what is spiritual is meant that in the natural principle which is of the light of heaven, and by what is natural is meant that in the natural principle which is of the light of the world, for all the former is called spiritual, and all the latter natural.

5329. "In all the land of Egypt"—that hereby is signified in each natural principle, appears from the signification of all the land of Egypt, as denoting each natural principle, see above, n. 5276. Such now are the things which the angels perceive, when man reads that Pharaah removed his ring from off his hand, and gave it upon the hand of Joseph, and clothed him with garments of fine linen, and set a necklace of gold upon his neck, and made him to be carried in the second chariot which he had, and they cried before him Abrech, and gave him over all the land of Egypt. For the angels cannot in any wise perceive the historicals, because they are such things as are of the world, but not such as are of heaven; and the things which are of the world do not appear to them; but whereas there is a correspondence of all things which are in the world, with those which are in heaven, therefore the angels perceive heavenly things when man perceives worldly things; unless this was the case, it would not be possible for any angel from heaven to be with man; but to make it possible, the word was given, in which the angels may perceive a holy divine (principle,) and be able to communicate it to the man with whom they are present.

5330. Verse 45. *And Pharaoh called the name of Joseph Zaphnath Paaneah; and gave him Asenath the daughter of Potipher the priest of On for a woman: and Joseph went forth over the land of Egypt.* And Pharaoh called the name of Joseph Zaphnath Paaneah, signifies the quality of the celestial of the spiritual principle on this occasion: and gave him Asenath the daughter of Potipher the priest of On for a woman, signifies the quality of the marriage of truth with good and of good with truth: and Joseph went forth over the land of Egypt, signifies when each natural principle was his.

5331. "And Pharaoh called the name of Joseph Zaphnath Paaneah"—that hereby is signified the quality of the celestial of

of the spiritual principle on this occasion, appears from the signification of name and calling a name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2628, 2724, 3006, 3237, 3421. Zaphnath Paaneah in the original tongue signifies a revealer of hidden things and an opener of things to come, which in the celestial sense signify the divine (being or principle) in it (viz. the celestial of the spiritual principle,) for to reveal hidden things and to open things to come is of God alone; this is the quality which that name involves, and this quality is the quality of the celestial of the spiritual principle, for the celestial of the spiritual principle is the good of truth in which is the divine (being or principle,) or which is immediately from the divine. This, viz. the celestial of the spiritual principle wherein is the divine, the Lord alone had when he was in the world, and it was the human (principle) capable of admitting into it the very divine itself, and which could be put off when the Lord made all the human (principle) in himself divine.

5332. "And gave him Asenath the daughter of Potipher the priest of On for a woman"—that hereby is signified the quality of the marriage of truth with good and of good with truth, appears from the signification of giving for a woman, as denoting marriage; the reason why it is the marriage of good with truth and of truth with good is, because no other is meant by marriages in the spiritual sense, and hence no other by marriages in the word. By the daughter of the priest of On is signified the truth of good, for daughter is the affection of truth, and priest is good, but Joseph is the good of truth in which is the divine (being or principle,) which is the same with the celestial of the spiritual principle; hence it is evident that the marriage of truth with good and of good with truth is signified. The quality of this marriage is what is signified, but this quality cannot be further expounded, because the quality which the Lord had in the world, cannot be comprehended, not even by the angels, only some shadowy idea may be formed concerning it from such things as are in heaven, as from the grand man, and from the celestial of the spiritual principle which is therein by virtue of the influx of the Lord's divine [principle;] nevertheless this idea is but as thick shade compared with the light itself, for it is most common [or general,] thus scarce any thing respectively.

5333. "And Joseph went forth over the land of Egypt"—that hereby is signified when each natural principle was his, appears from the signification of going forth, as here denoting to flow-in; and from the signification of the land of Egypt, as denoting

noting the natural mind, of which much has been said above, thus each natural principle; and whereas to go forth signifies to flow-in, and the land of Egypt signifies each natural principle, therefore by those words with the preceding is signified the quality of the celestial of the spiritual principle, and the quality of the marriage of good with truth and of truth with good, when the celestial of the spiritual principle by influx made each natural principle it's own; what is meant by making the natural principle it's own, may be seen, n. 5326 just above.

5334. Verses 46, 47, 48, 49. *And Joseph was a son of thirty years in his standing before Pharaoh king of Egypt; and Joseph went forth from before Pharaoh, and passed into all the land of Egypt. And the land made, in the seven years of abundance of provision, collections. And he gathered together all the food of the seven years, which were in the land of Egypt, and gave the food in the cities, the food of the field of the city, what things were round about it, he gave in the midst thereof. And Joseph heaped together corn as the sand of the sea exceedingly much, insomuch that he ceased to number it, because there was no number.* And Joseph was a son of thirty years, signifies a full state of remains: in his standing before Pharaoh king of Egypt, signifies when his presence was in the natural principle: and Joseph went forth from before Pharaoh, signifies when the natural principle in common [or in general] was his: and passed into all the land of Egypt, signifies when he made singular the things therein subordinate and submissive: and the land made, in the seven years of abundance of provision, collections, signifies the first states when truths were multiplied into serieses: and he gathered together all the food of the seven years, signifies the conservation of truth adjoined to good multiplied in the first times: which were in the land of Egypt, signifies which was in the natural principle: and gave food in the cities, signifies that he stored it up in the interiors: the food of the field of the city, signifies which were proper thereto and convenient: what things were round about it he gave in the midst thereof, signifies what things were before in the exterior natural principle, he stored up in the interiors of the interior natural principle: and Joseph heaped up corn as the sand of the sea exceedingly much, signifies the multiplication of truth from good: insomuch that he ceased to number it, because there was no number, signifies of a quality in which was the celestial principle from the divine.

5335. "Joseph was a son of thirty years"—that hereby is signified a full state of remains, appears from the signification of

of thirty, as denoting what is full of remains, of which we shall speak presently; and from the signification of years, as denoting state, see n. 482, 487, 488, 493, 893; the number thirty signifies in the word somewhat of combat, and also signifies what is full of remains; the reason why it hath this twofold signification is, because it is compounded of five and six multiplied into each other, and also of three and ten multiplied likewise into each other; from five multiplied into six, it signifies somewhat of combat, n. 2276, because five signify somewhat, n. 4638, 5291, and six combat, n. 649, 720, 737, 900, 1709; but from three multiplied into ten it signifies what is full of remains because three signify what is full, n. 2788, 4495, and ten remains, n. 576, 1906, 2284; that a compound number involves the like with the simple numbers whereof it is compounded, see n. 5291; that remains are the truths joined to good stored up by the Lord in man's interiors, see n. 468, 530, 560, 562, 576, 660, 1050, 1738, 1916, 2284, 5135. A fulness of remains is also signified by thirty, and likewise by sixty, and by a hundred, in Mark, "The seed which fell on good ground, yielded fruit ascending and growing, and brought forth one *thirty*, and another *sixty*, and another a *hundred*," iv. 8, 20; all these three numbers, inasmuch as by multiplication they arise from ten, signify a fulness of remains. And whereas man cannot be regenerated, that is, be admitted into spiritual combats whereby regeneration is effected, until he hath received remains to the full, therefore it was ordained that the Levites should not do work in the tent of the assembly, until they had completed thirty years; their work or function is also called warfare; on which subjects it is thus written in Moses, "Take the sum of the sons of Kohath out of the midst of the sons of Levi, from a son of *thirty years* and upwards, to a son of fifty years, every one that cometh to the warfare, to do work in the tent of the assembly," Numb. iv. 3, 4; the like is said of the sons of Gershon, and the like of the sons of Merari, verses 22, 23, 29, 30, of the same chapter. The like is involved in what is said of David, that "when he was a son of *thirty years*, he began to reign," 2 Sam. v. 4. From these considerations it is now evident why the Lord "did not manifest himself until he was of *thirty years*," Luke iii. 23, for he was then in the fulness of remains; but the remains which the Lord had, he himself had procured to himself, and they were divine, whereby he united the human essence to the divine, and made it divine, see n. 1906; from him now it is, that thirty years signify a full state as to remains, and that the priests the Levites entered upon their functions when they were
thirty

thirty years old, and because David was to represent the Lord as to the royalty, therefore neither did he begin to reign until he was of that age; for every representative is derived from the Lord, and hence every representative has respect to the Lord.

5336. "In his standing before Pharaoh king of Egypt"—that hereby is signified when his presence was in the natural principle, appears from the signification of standing before any one, as denoting presence; and from the representation of Pharaoh king of Egypt, as denoting a new state of the natural principle, or a new natural man, see n. 5079, 5080, thus the natural principle in which was now the celestial of the spiritual principle, and which the celestial of the spiritual principle now made it's own, which is also signified by the words immediately following, "And Joseph went forth from before Pharaoh."

5337 "And Joseph went forth from before Pharaoh"—that hereby is signified when the natural principle in common [or in general] was his, appears from the signification of going forth, as denoting to be his, of which we shall speak presently; and from the representation of Joseph, as denoting the celestial of the spiritual principle, and of Pharaoh, as denoting the natural principle, concerning which see above. That to go forth denotes to be his, or his own, is evident from what goes before and from what follows, and also from the spiritual sense of that expression, for to go forth or to proceed, in the spiritual sense, is to present one's-self before another in a form accommodated to him, thus to present one's-self the same only in another form; in this sense, going forth is predicated of the Lord in John, "Jesus said of himself, *I came forth and come from God*," viii. 42. "The Father loveth *you*, because ye have loved me, and have believed *that I came forth from God: I came forth from the Father*, and came into *the world*; again I leave the world, and go to the Father. *The disciples said, we believe that thou camest forth from God*," xvi. 27, 28, 30. "They have known truly *that I came forth from God*," xvii. 8. For the better illustrating what is meant by going forth or proceeding, the following cases may serve. It is said of truth, that it goes forth or proceeds from good, when truth is the form of good, or when truth is good in a form which the understanding can apprehend. It may also be said of the understanding, that it goes forth or proceeds from the will, when the understanding is the will formed, or when it is the will in a form apperceptible to the internal sight. In like manner it may be said of thought which is of the under-

understanding, that it goes forth or proceeds, when it becomes speech, and of the will when it becomes action; thought clothes itself in another form when it becomes speech, but still it is the thought which so goes forth or proceeds, for the words and sounds, which are put on, are nothing but adjuncts, which make the thought to be accommodately apperceived; in like manner the will becomes another form when it becomes action, but still it is the will which is presented in such a form; the gestures and motions, which are put on, are nothing but adjuncts, which make the will to appear and affect accommodately. It may also be said of the external man, that it goes forth or proceeds from the internal, yea substantially, because the external man is nothing else but the internal so formed, that it may act suitably in the world wherein it is. From these considerations it may be manifest, what going forth or proceeding is in the internal sense, viz. that when it is predicated of the Lord, it is the divine [being or principle] formed as a man, thus accommodated to the perception of the believing; nevertheless each is one.

5338. "And passed into all the land of Egypt"—that hereby is signified when he made singular the things therein, viz. in the natural principle, subordinate and submissive, appears from the signification of all the land of Egypt, as denoting each natural principle, see n. 5276, 5278, 5280, 5288, 5301; that to pass through that land denotes to make singular the things in the natural principle subordinate and submissive, is evident from what goes before.

5339. "And the land made, in the seven years of abundance of provision, collections"—that hereby are signified the first states when truths were multiplied into serieses, appears from the signification of seven years, as denoting the first states, for seven years preceded wherein was abundance of provision, and seven years followed wherein was famine; that years are states, see n. 482, 487, 488, 493, 893; and from the signification of abundance of provision, as denoting the multiplication of truth, see n. 5276, 5280, 5292; by the land making is signified, that this multiplication was made in the natural principle, for the land here denotes the natural principle, as just above, n. 5338; and from the signification of collections, as denoting serieses. In regard to serieses, which are signified by collections, the case is this; with the man who is reformed, at first are insinuated common [or general] truths, next the particulars of common [or general] truths, and lastly the singulars of particulars; particulars are arranged under common (or general) truths, and

singulars beneath particulars, see n. 2384, 3057, 4269, 4325, 4329, 4345, 4383, 5208; those arrangements or ordinations are in the word signified by fascicles [bundles,] in the present case by handfals or collections, and are nothing but the serieses into which multiplied truths are arranged and brought into order. These serieses with the regenerate are according to the orderly arrangement of the societies into the heavens, but with the non-regenerate, who neither can be regenerated, they are according to the arrangements of the societies in the hells; hence the man who is in evil, and thence in what is false, is a hell in the least form, and the man who is in good and thence in truth, is a heaven in the least form. But concerning these serieses, by the divine mercy of the Lord, more will be said elsewhere.

5340. "And gathered together all the food of the seven years"—that hereby is signified the conservation of truth adjoined to good, multiplied in the first times, appears from the signification of gathering together, as here denoting to conserve, for he gathered it together and gave it in the cities and in the midst, by which is signified that he stored it up in the interiors, thus that he conserved it, for it became of use in the years of famine; and from the signification of food, as denoting all that by which the internal man is nourished; that this is good and truth, may be manifest from the correspondence of earthly food, with which the external man is nourished, with spiritual food with which the internal is nourished; in the present case therefore it is truth adjoined to good, for this is what is conserved and stored up in the interiors; by the seven years are signified the first states when truths are multiplied, see n. 5399; hence it is evident that by his gathering together all the food of the seven years, is signified the conservation of truth adjoined to good, multiplied in the first times. It is said the conservation of truth adjoined to good, but whereas few know what is meant by truth adjoined to good, and still less how and when truth is adjoined to good, it may be expedient to say somewhat on the subject; truth is conjoined to good, when a man perceives delight in doing well to his neighbour for the sake of truth and good, but not for the sake of himself and the world; when a man is in that affection, the truths which he then hears, or reads, or thinks, are conjoined to good; which also is wont to be apperceived from the affection of truth for the sake of that end.

5341. "Which were in the land of Egypt"—that hereby is signified which is in the natural principle, appears from the signification of the land of Egypt, as denoting the natural mind,

mind, see n. 5276, 5278, 5280, 5288, 5301, thus the natural principle.

5342. "And gave food in the cities"—that hereby is signified that he stored up in the interiors, viz. truths adjoined to good, appears from the signification of giving in this case, as denoting to store up; and from the signification of food, as denoting truth adjoined to good, see just above, n. 4340; and from the signification of cities, as denoting the interiors of the natural mind, see above, n. 5297. That truths adjoined to good are stored up in the interiors of the natural mind, and are there preserved together for the use of the subsequent life, especially for use in temptations during man's regeneration, is an arcanum, which few at this day are acquainted with, wherefore it may be expedient to show how the case is, for by the seven years of abundance of provision are signified truths first multiplied, and by the corn being stored up in the cities and in the midst is signified, that those truths adjoined to good were stored up in man's interiors; and by the seven years of famine, and by sustenance at that time from the collections, is signified a state of regeneration by truths adjoined to good stored up in the interiors; the arcanum is this; man from first infancy even to first boyhood is introduced by the Lord into heaven, and indeed amongst the celestial angels, by whom he is kept in a state of innocence, which state, it is well known, infants are in until the first of boyhood; when the age of boyhood commences, he then by degrees puts off the state of innocence, but still he is kept in a state of charity by the affection of mutual charity towards his like, which state in several instances continues even to youth, he is then amongst spiritual angels; at this time, inasmuch as he begins to think from himself, and to act accordingly, he cannot any longer be kept in charity as heretofore, for he then calls forth the hereditary evils by which he suffers himself to be led; when this state arrives, then the goods of charity and innocence, which he had before received, according to the degrees in which he thinks evils and confirms them by act, are exterminated, nevertheless they are not exterminated, but are withdrawn by the Lord towards the interiors, and are there stored up. But inasmuch as he hath not yet known truths, therefore the goods of innocence and charity, which he had received in those two states, have not yet been qualified, for truths give quality to good, and good gives essence to truths, on which account he is from that age imbued with truths by instructions, and especially by his own proper thoughts and consequent confirmations; so far therefore as he is now in the affection of good, so far truths are conjoined by

by the Lord to the good appertaining to him, n. 4340, and are stored up for use; this state is what is signified by the seven years of abundance of provision; those truths adjoined to good are what in the proper sense are called remains. So far therefore as man suffers himself to be regenerated, so far remains serve for use, for so far a supply from them is drawn forth by the Lord, and remitted into the natural principle, to the intent that there may be produced a correspondence of the exteriors with the interiors, or of natural things with spiritual; this is effected in the state which is signified by the seven years of famine; this is the arcanum. The man of the church at this day believes, that whatsoever be the quality of any one's life, still by mercy he can be received into heaven, and there enjoy eternal blessedness, for he supposes that it depends only on admission; but he is much deceived, for no one can be admitted and received into heaven, unless he hath received spiritual life, and no one can receive spiritual life, unless he be regenerated, and no one can be regenerated unless by the good of life conjoined to the truth of doctrine, hence he hath spiritual life; that no one can come into heaven unless he hath received spiritual life by regeneration, the Lord plainly declares in John, *Verily, verily I say unto thee, unless any one be born again, he cannot enter into the kingdom of God*, iii. 3; and presently, *Verily, verily I say unto thee, unless any one be born of water and of the Spirit, he cannot enter into the kingdom of God*, verse 5 of the same chapter; water is the truth of doctrine, n. 2702, 3058, 3424, 4976, and spirit is the good of life. No one enters by baptism, but baptism is a significative of regeneration, which the man of the church ought to remember.

5843. "The food of the field of the city"—that hereby is signified which were proper and suitable thereto, viz. truths adjoined to good in the interiors, appears from the signification of food, as denoting truths adjoined to good, see n. 4340, 4342; the truths which are proper and suitable to the interiors are signified by the food of the field of the city, by reason that the field belonged to the city, and constituted it's environs [*ambitum ejus*]; the things which constitute the environs, in the internal sense, signify things suitable and proper, on which account also it is presently said, what things were round about it he gave in the midst thereof. The reason why the things which constitute environs signify things proper and suitable is, because all truths joined to good are ranged into serieses, and the serieses are such that in the midst or in the inmost of every one there is a truth joined to good, and round about this midst or inmost are the

the truths proper and suitable thereto, and thus in order even to the outermost, where the series vanishes; the serieses themselves also are in a like arrangement one amongst another, and are varied according to changes of state. That there are such arrangements of truths joined to good, can be presented to the very sight in the other life, for in the light of heaven, in which is intelligence and wisdom, such things can be exhibited to the view, but not in the light of the world, neither in the light of heaven with the man whose interiors are not open, nevertheless they may be acknowledged by him from a rational intuition, and thereby be seen rationally from the light of heaven. These arrangements derive their origin from the arrangements of the angelical societies in heaven, for as these societies are arranged, so also are the serieses of truths joined to good arranged with the regenerate, for these latter correspond to the former.

5344. "What things were round about it, he gave in the midst thereof"—that hereby is signified what things were before in the exterior natural principle, he stored up in the interiors of the interior natural principle, appears from the signification of round about, as denoting the things without, thus what were in the exterior natural principle; and from the signification of the midst, as denoting the things within, see n. 1074, 2940, 2973, thus what were in the interior natural principle. The reason why in the midst *thereof*, or of the city, denotes the interiors of the interior natural principle is, because by city are signified the interiors, n. 5297, 5342. The interiors of the interior natural principle are those things in that principle which are called spiritual, and the spiritual things in that principle are what are from the light of heaven, by virtue of which light those things therein are illuminated which are from the light of the world, which things are properly called natural; in the spiritual things in that principle are stored up truths adjoined to good. The spiritual things therein are such as correspond to the angelic societies which are in the second heaven; with this heaven man communicates by remains; this heaven it is which is opened when man is regenerating, and it is this heaven which is closed when man doth not suffer himself to be regenerated; for remains, or truths and goods stored up in the interiors, are nothing else but correspondences with the societies of that heaven.

5345. "And Joseph heaped together corn as the sand of the sea exceedingly much"—that hereby is signified the multiplication of truth from good, appears from the signification of heaping together, as here denoting to multiply; and from the
signification

signification of corn, as denoting truth in the will and act, see n. 5295, the multiplication of which, when it is compared to the sand of the sea, signifies that it is from good, in the present case from the good of the celestial of the spiritual principle by influx, for truth in the interiors is never multiplied from any other source than from good; the multiplication of truth which is not from good, is not the multiplication of truth, because it is not truth, howsoever in the external form it appears as truth; it is a sort of image in which is no life, and this, inasmuch as it is dead, accedes not to truth; for truth, in order to become truth with man, must live from good, that is, by good from the Lord, and when it so lives, then multiplication may be predicated of it in the spiritual sense. That the multiplication of truth is only from good, may be manifest from this consideration, that nothing can be multiplied except from somewhat similar to marriage, and truth cannot enter into marriage with any other principle than good; in conjunction with any other principle, it is not marriage but adultery; what therefore is multiplied from marriage, this is legitimate, thus it is truth, but what is multiplied from adultery is not legitimate but spurious, thus it is not truth.

5346. "Insomuch that he ceased to number it, because there was no number"—that hereby is signified of a quality in which was the celestial principle from the divine, may appear from this consideration, that truth, in which is the celestial principle from the divine, is indefinite, thus without number. The Lord alone had such truth when he was in the world, and he it is who is here represented by Joseph, and the glorification of whose natural principle is here treated of in the supreme sense.

5347. Verses 50, 51, 52. *And there were born to Joseph two sons, before that the year of famine came, whom Asenath the daughter of Potipher the priest of On bare to him. And Joseph called the name of the first-born Manasseh, because God hath made me to forget all my labour, and all the house of my Father. And the name of the second he called Ephraim, because God hath made me to be fruitful in the land of my affliction.* And to Joseph were born two sons, signifies hence good and truth: before that the year of famine came, signifies which were by the natural principle: whom Asenath the daughter of Potipher the priest of On bare to him, signifies which were from marriage: and Joseph called the name of the first-born Manasseh, signifies the new will-principle in the natural, and it's quality: because God hath made me to forget all my labour, signifies removal after

after temptations: and all the house of my father, signifies the removal of hereditary evils: and the name of the second he called Ephraim, signifies the new intellectual principle in the natural, and it's quality: because God hath made me to be fruitful, signifies hence the multiplication of truth from good: in the land of my affliction, signifies where he suffered temptations.

5348. "And to Joseph were born two sons"—that hereby is signified good and truth hence derived, viz. from the influx of the celestial of the spiritual principle into the natural, appears from the signification of being born, as denoting to be re-born, thus denoting the birth of truth from good, or of faith from charity, see n. 4070, 4668, 5160; that the nativities spoken of in the word are spiritual nativities, see n. 1145, 1255, 1330, 3263, 3279, 3860, 3866; and from the signification of sons, in this case Manasseh and Ephraim, as denoting good and truth, concerning whom see presently below; for by Manasseh is meant the will-principle of the new natural principle, and by Ephraim the intellectual principle thereof, or what is the same thing, by Manasseh is signified the good of the new natural principle, because good is predicated of the will, and by Ephraim the truth thereof, because truth is predicated of the intellectual principle. In other passages also, where it is written that two sons were born, by one is signified good, and by the other truth, as by Esau and Jacob; that by Esau is signified good, may be seen, n. 3302, 3322, 3494, 3504, 3576, 3599; and that by Jacob truth, see n. 3305, 3509, 3525, 3544, 3576; in like manner by the two sons of Judah from Thamar, viz. Perez and Serah, n. 4927, 4928, 4929; so in the present case by Manasseh and Ephraim, their nativity is here now treated of, because in what precedes, the influx of the celestial of the spiritual principle into the natural was treated of, and the consequent re-birth of the latter, which is effected solely by good and truth.

5349. "Before that the year of famine came"—that hereby is signified which were by the natural principle, appears from the signification of the words, "before the year of famine came," as denoting the continuance of the state of the multiplication of truth from good, which state is signified by the years of abundance of provision, and thereby before the state of desolation, which is signified by the years of famine; in the former state, inasmuch as truth from good was multiplied in the natural principle, and thereby good and truth was born to the celestial of the

the spiritual principle by the natural, therefore by the above words this consequence is signified.

5350. "Whom Asenath the daughter of Potipher the "priest of On bare to him"—that hereby is signified which were from marriage, may be manifest from what was said above, n. 5332.

5351. "And Joseph called the name of the first-born Manasseh"—that hereby is signified the new will-principle in the natural, and it's quality, appears from the representation of Manasseh in the word, as denoting spiritual good in the natural principle, thus a new will-principle, of which we shall speak presently; this name also involves the very quality of that good or of that new will-principle; that the name involves that quality, may be manifest from the names, which have been also given to others, and are at the same time explained as to their quality, as the name of Manasseh in these words, "Because "God hath made me to forget all my labour, and all the house "of my father;" thus is described the quality which is signified by Manasseh; moreover when it is said, he called a name, thereby is also signified that the name itself contains the quality, for name and calling a name signifies quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421. The ground and reason why the first-born, who was named Manasseh, signifies spiritual good in the natural principle, or the new will-principle in the natural, is, because good is actually the first-born in the church, or with the man who is made a church, whereas truth is not the first-born, but still appears as if it was, see n. 352, 367, 2485, 3525, 3494, 4925, 4926, 4928, 4930; which also may be manifest from this consideration, that with man the will precedes, for man's will-principle is the first of his life, and his understanding succeeds, and applies itself according to his will; what proceeds from the will, this is called good with those who have received a new will-principle by regeneration from the Lord, but evil with those who have not been willing to receive; but what proceeds from the intellectual principle, this is called truth with the regenerate, but the false with the non-regenerate; but whereas the will-principle of man doth not appear to the sense except by the intellectual, for the understanding is the will in a form, or the will formed to the sense, therefore it is supposed that the truth, which proceeds from the intellectual principle, is the first-born, when yet it is nothing but an appearance grounded in the above cause. Hence it is, that it was disputed of old, whether the truth which is of faith, or the good which is of charity, was the first-born of the church; they who concluded

concluded from appearance, said that truth was, but they who concluded not from appearance, acknowledged that good was; hence also it is, that at this day they make faith the first [principle] and very essential of the church, but charity a secondary [principle] and not essential, but they have far outgone the ancients in the way of error, by insisting that faith alone saves; by faith in the church is meant all the truth of doctrine, but by charity all the good of life; charity and it's works indeed they call the fruits of faith, but who believes the fruits conduce at all to salvation, when it is believed that man is saved by faith in the last hour of his life, howsoever he hath lived before, and further when by a doctrinal tenet they separate from faith the works which are of charity, urging, that faith alone saves without good works, or that works which are of the life conduce nothing to salvation. Oh, what a faith! and oh, what a church! to adore a dead faith, and to reject a living faith! when yet faith without charity is as a body without a soul, and it is a known thing, that a body without a soul is removed out of sight and rejected, because it's stench is offensive, in like manner also faith without charity is rejected in the other life; all in hell are such as have been in faith so called without charity, but all in heaven are such as have been principled in charity; for every one's life remains with him after death, but doctrine only so far as it partakes of life. That by Manasseh is signified the new will-principle in the natural, or what is the same thing, spiritual good therein, cannot be so made appear from other passages of the word, as that by Ephraim is signified the new intellectual principle in the natural, or spiritual truth therein; nevertheless from Ephraim it may be concluded concerning Manasseh, for in the word, where mention is thus made of two [things or persons,] by one is signified good, and by the other truth, wherefore that by Manasseh is signified spiritual good in the natural principle, which good is of the new will-principle, will be seen in what follows when we come to treat of Ephraim.

5352. "Because God hath made me to forget all my labour"—that hereby is signified removal after temptations, appears from the signification of forgetting, as denoting removal, see n. 5170, 5278; and from the signification of labour, as denoting combats, thus temptations; hence it is, that by God hath made me to forget all my labour, is signified removal after temptations, viz. the removal of the evils which occasioned grief; that this is signified, is evident also from the things related of Joseph in the land of Canaan amongst his brethren, and after-

wards in Egypt; in the land of Canaan, that he was cast into a pit, and sold; in Egypt, that he served, and was kept in prison for some years, whereby were signified temptations, as hath been before shewn; and that those things are what are meant by labour, is manifest.

5353. "And all the house of my father"—that hereby is signified the removal of hereditary evils, appears from the signification of the house of a father, as here denoting hereditary evils, for by house in the internal sense is signified the man, and indeed his mind either the rational or the natural, but specifically the will-principle therein, consequently good or evil, because these are predicated of the will, see n. 710, 2233, 2234, 3128, 4973, 4982, 5023, and this being the case, by the father's house are here signified hereditary evils. The quality, which is signified by Manasseh, is contained in these and the words immediately preceding; Manasseh in the original tongue signifies forgetfulness, thus in the internal sense removal, viz. of evils as well actual as hereditary, for when these are removed the new will-principle arises; for the new will-principle exists by the influx of good from the Lord, which influx is continual with man, but evils as well actual as hereditary are what hinder and oppose it's reception, wherefore on their removal the new will-principle exists. That it exists in such case, appears manifest with those who are in misfortunes, miseries, and diseases, for whereas on these occasions there is a removal of self-love and the love of the world, from which all evils flow, therefore man at such times thinks well of God and of his neighbour, and also is well disposed in will towards the latter; in like manner in temptations, which are spiritual griefs, and consequent interior miseries and desperations; by these more especially is effected the removal of evils, and after that evils are removed, celestial good from the Lord flows-in, whence comes the new will-principle in the natural, which in the representative sense is Manasseh.

4354. "And the name of the second he called Ephraim"—that hereby is signified the new intellectual principle in the natural, and the quality thereof, appears from the signification of name and of calling a name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421; and from the representation of Ephraim, as denoting the intellectual principle in the natural, of which we shall speak presently. It may be expedient first to say somewhat concerning the new intellectual principle and the new will-principle, which are signified by Ephraim and Manasseh; in the church indeed it is known that
man

man must be born again, that is, be regenerated, that he may enter into the kingdom of God; this is known, inasmuch as the Lord hath openly declared it in John, chap. iii. 3, 5; but what it is to be born again, is still known only to a few, the reason is, because few know what good is and what evil; and the reason why they do not know what good and evil are, is because they do not know what charity towards the neighbour is, for did they know this, they would also know what good is, and from good what evil is, inasmuch as all that is good which comes from genuine charity towards the neighbour. But in this good no one can be of himself, for it is the very celestial principle which flows-in from the Lord; this celestial principle is flowing-in continually, but evils and falses oppose it's reception; in order therefore that it may be received, it is necessary that man remove evils, and falses also as far as he is able, and thereby dispose himself to receive the influx; when man, on the removal of evils, receives the influx, he then receives a new will and a new intellectual principle, and by virtue of the new will he is made sensible of delight in doing good to his neighbour from no selfish end, and by virtue of the new intellectual principle he apperceives a delight in learning what is good and true for the sake of good and truth, and for the sake of life; inasmuch as this new intellectual principle and new will-principle exists by influx from the Lord, therefore he who is regenerated, acknowledges and believes that the good and the truth, with which he is affected, is not from himself but from the Lord, also that whatsoever is from himself, or from his propriety (*proprium*), is nothing but evil; from these considerations it is evident what it is to be born again, also what the new will is, and what the new intellectual principle; but regeneration, by which the new intellectual principle and the new will-principle are formed, is not effected in a moment, but from the earliest infancy even to the close of life, and afterwards in the other life to eternity, and this by divine means, innumerable and ineffable; for man of himself is nothing but evil, which continually exhales as from a furnace, and is continually attempting to extinguish the nascent good: and the removal of such evil, and irradiation of good in it's place, cannot be effected but through the whole course of the life, and by divine means which are innumerable and ineffable; of these means scarce any are known at this time, by reason that man doth not suffer himself to be regenerated, neither believes regeneration to be any thing, because he doth not believe the life after death; the process of regeneration, which contains things ineffable, for the most part constitutes

tutes the angelic wisdom, and is such that it cannot be fully exhausted by any angel to eternity; hence it is, that in the internal sense of the word, that process is principally treated of. That Ephraim denotes the new intellectual principle in the natural, is evident from very many passages in the word, especially in the prophet Hosea, who treats much of Ephraim, and in whom we read as follows, "I know *Ephraim*, and Israel is "not hid from me, that *Ephraim* hath altogether committed "whoredom, Israel is polluted. Israel and *Ephraim* shall fall "together by their iniquity, Judah also shall fall together "with them. *Ephraim* shall be for a desert in the day of correction. And I will be as a moth to *Ephraim*, and as a little "worm to the house of Judah. And *Ephraim* saw his disease, "and Judah his wound, and *Ephraim* went to the Assyrian, "and sent to king Jareb, and he could not heal you," v. 3, 5, 9, 11, 12, 13. Again in the same prophet, "When I healed "Israel, then was revealed the iniquity of *Ephraim*, and the "evils of Samaria, because they have done a lie; and the thief "cometh, a troop spreadeth itself abroad. And *Ephraim* was "as a foolish dove without heart, *they have called Egypt, they "have departed to Assyria*; when they shall go, I will spread "over them my net," vii. 1, 11, 12. Again, "Israel is swallowed "up, now they shall be amongst the nations as a vessel in which "is no desire; when they have gone up to Assyria, a solitary "wild ass, *Ephraim* procures to himself loves by meretricious "hire," viii. 8, 9. Again, Israel shall not dwell in the land of "Jehovah, and *Ephraim shall return to Egypt*, and in Assyria "they shall devour what is unclean," ix. 3. Again, "*Ephraim* "compassed me about with a lie, and the house of Israel with "deceit; and Judah hath yet dominion with God, and with the "holy ones of Israel. *Ephraim* feedeth on the wind, and pursueth the east-wind, every day he multiplies a lie and vastation, "and they establish a covenant with the *Assyrian*, and oil is "carried down into *Egypt*," xi. 12. xii. 1; besides several other passages in the same prophet, where mention is made of Ephraim, as chap. iv. 17, 18, 19.—chap. v. 9, 11, 12, 13.—chap. vii. 8, 9.—chap. ix. 8, 11, 13, 16.—chap. x. 6, 11.—chap. xi. 3, 8, 9.—chap. xii. 8, 14.—chap. xiii. 1, 12.—chap. xiv. 8; in all these passages by Ephraim is meant the intellectual principle of the church, by Israel it's spiritual principle, and by Judah it's celestial principle; and because the intellectual principle of the church is signified by Ephraim, therefore it is often said of Ephraim, that he goes away into Egypt, and into Assyria, for by Egypt are signified scientifics, and by Assyria the reasonings therein

therein grounded: both the former and the latter are predicated of the intellectual principle, that Egypt denotes the scientific principle, see. n. 1164, 1165, 1186, 1462, 2588, 3325, 4749, 4964, 4966, and that Ashur or Assyria denotes reason and reasoning, see n. 119, 1186. In like manner, in the following passages by Ephraim is signified the intellectual principle of the church, "Exult greatly O daughter of Zion, shout O daughter of Jerusalem, behold thy king cometh to thee. *I will cut off the chariot from Ephraim*, and the horse from Jerusalem; and I will cut off the bow of war, he shall speak peace to the nations; and his dominion shall be from the sea even to the sea, and from the river even to the ends of the earth. I will stretch Judah for myself, *I will fill Ephraim with the bow*, and will stir up thy sons O Javan," Zech. ix. 9, 10, 13, speaking of the Lord's coming and of the church of the nations; to cut off the chariot from Ephraim, and the horse from Jerusalem, denotes all the intellectual principle of the church; to fill Ephraim with the bow denotes the giving a new intellectual principle; that chariot denotes doctrinal, see n. 5321; horse the intellectual principle, n. 2760, 2761, 2762, 3217, 5321; and that bow also denotes doctrinal, see n. 2680, 2686, 2709; for what is doctrinal depends upon what is intellectual, inasmuch as man's belief is according as doctrinals are understood, the quality of faith being formed by the understanding of doctrinals. Hence also the sons of Ephraim are called shooters with the bow in David, "The sons of *Ephraim*, who being armed, *shooters with the bow*, turned themselves back in the day of battle," Psalm lxxviii. 9. And in Ezechiel, "Son of Man, take to thee one [piece of] wood, and write thereon for Judah and the sons of Israel his companions; next take one [piece of] wood, and write thereon for Joseph *the wood of Ephraim* and of all the house of Israel his companions; afterwards join them together one with the other for thyself into one [piece of] wood, that they may be both one in thy hand; behold I will accept the wood of Joseph, which is in the hands of *Ephraim*, and of the tribes of Israel his companions, and will add them which are thereon with the wood of Judah, and will make them into one wood, that they may be one in my hand," xxxvii. 16, 17, 19; in this passage also by Judah is meant the celestial principle of the church, by Israel it's spiritual principle, and by Ephraim it's intellectual, and that these principles are made one by the good of charity, is signified by one [piece of] wood being made out of two; that wood denotes the good which is of charity and thence of works, may be seen, n. 1110, 2784, 2812'

2812, 3720, 4943. And in Jeremiah, "The day is, the guards
 "from the mount of Ephraim shall cry, arise, let us go up to
 "Zion to Jehovah our God, I will be to Israel for a father, and
 "Ephraim he is my first-born," xxxi. 6, 9. Again, "Hearing
 "I have heard Ephraim mourning, thou hast chastised me, and
 "I am chastised, as a calf unaccustomed convert thou me, that
 "I may be converted; is not Ephraim a son precious to me,
 "is not he born of delights; for after that I spake against him,
 "remembering I remember him again," xxxi. 18, 20. Again,
 "I will bring back Israel to his own dwelling, that he may feed
 "in Carmel and Bashan, and his soul may be satisfied in the
 "mount of Ephraim and Gilead," l. 19. And in Isaiah, "Wo
 "to the crown of pride, to the drunken of Ephraim, and to the
 "falling flower and glory of his gracefulness, which are upon
 "the head of the valley of the fat ones disturbed with wine,"
 xxviii. 1; in these passages also by Ephraim is signified the
 intellectual principle of the church; the intellectual principle
 of the church is the intellect [or understanding] appertaining to
 the men of the church respecting truths and goods, that is, re-
 specting the doctrinals of faith and charity, thus the notion,
 conception, or idea on those subjects; truth itself is the spiritual
 principle of the church, and good itself is it's celestial principle,
 but with different persons truth and good are differently under-
 stood, such therefore as the understanding of truth is, such is the
 truth appertaining to every one; the case is similar in regard
 to the understanding of good. What the will-principle of the
 church is, which is signified by Manasseh, may be known from
 the intellectual principle which is Ephraim; the case with the
 will-principle of the church is similar to that of the intellectual
 principle, viz. that it varies with every one. Manasseh signifies
 this will-principle in the following passages, "In the wrath of
 "Jehovah Zebaoth the earth was obscured, and the people be-
 "came as the food of the fire, a man (*vir*) shall not spare his
 "brother, a man (*vir*) shall devour the flesh of his arm, Manas-
 "seh Ephraim, and Ephraim Manasseh, they are together against
 "Judah," Isa. ix. 19, 20, 21; a man devouring the flesh of his
 arm, Manasseh Ephraim and Ephraim Manasseh, denotes that
 the will of the man of the church shall be against his under-
 standing, and his understanding against his will. So in David,
 "God spake by his holiness, I will exult, I will divide Shechem,
 "and will mete out the valley of Succoth, Gilead is for me, and
 "Manasseh is for me, and Ephraim is the strength of my head,"
 Psalm lx. 6, 7. Again, "Thou shepherd of Israel turn the ear,
 "who leadest Joseph as a flock, who sittest upon the cherubim,
 "shine

“shine forth, before *Ephraim*, and Benjamin, and *Manasseh*, “stir up thy power,” Psalm lxxx. 1, 2; in which passages also *Ephraim* denotes the intellectual principle of the church, and *Manasseh* it's will-principle. The same is also manifest from the blessing of *Ephraim* and *Manasseh* by Jacob before his death, see Gen. xlviii; and also from this consideration, that Jacob accepted *Ephraim* in the place of Reuben, and *Manasseh* in the place of Simeon, verse 5, of the same chapter, for by Reuben was represented the intellectual principle of the church, or faith in the understanding and doctrine, n. 3861, 3866, and by Simeon faith in act, or the obedience and will of doing the truth, from which and by which comes charity, thus truth in act, which is the good of the new will-principle, n. 3869, 3870, 3871, 3872. The reason why Jacob, at that time Israel, blessed *Ephraim* before *Manasseh*, by placing the right hand upon the former, and the left upon the latter see verses 13 to 20 of the same chapter, was the same as Jacob had for deriving to himself the birthright of Esau, and the same as operated in the case of Perez and Serah the sons of Judah by Thamar, in that Serah, who was the first-born, came forth after Perez, Gen. xxxviii. 28, 29, 30; and the reason was this, viz. that the truth of faith, which is of the intellectual principle, is apparently in the first place during man's regeneration, and in such case the good of charity, which is of the will-principle, is apparently in the second place, when nevertheless good is actually in the first place, and manifestly so when man is regenerated, on which subject see n. 3324, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337, 4925, 4926, 4928, 4930, 4977.

5355. “Because God hath made me to become fruitful”—that hereby is signified the consequent multiplication of truth from good, appears from the signification of making to become fruitful, as denoting multiplication, viz. of truth from good, for fructification is predicated of good, and multiplication of truth, n. 43, 55, 913, 983, 1940, 2846, 2847; hence *Ephraim* in the original tongue was named from fructification, whose quality is contained in these words, “Because God hath made me to become fruitful in the land of my affliction;” the quality is, that truth from good was multiplied in the natural principle after the temptations which he there endured. It may be expedient briefly to shew what is meant by the multiplication of truth from good. When a man is in good, that is, in love towards his neighbour, he is also in this case in the love of truth; hence so far as he is in that good, so far he is affected with truth, for
good

good is in truth as the soul in it's body; as therefore good multiplies truth, so it propagates itself, and if it be the good of genuine charity, it propagates itself in truth and by truth indefinitely, for there is no end given either to good or truth, an infinite principle being in all and singular things, because all and singular things are from the infinite; nevertheless what is indefinite herein cannot by any means reach to what is infinite, inasmuch as no proportion is given between what is finite and what is infinite. In the church at this day there is rarely given any multiplication of truth, the reason is, because at this day there is not any good of genuine charity; it is believed sufficient to be acquainted with the tenets of faith appertaining to the church, into which tenets a man is born, and to confirm them by various means; but he who is in the good of genuine charity, and thence in the affection of truth, is not content with so doing, but is willing to be illustrated from the word respecting what is true, and to see it before he confirms it; he sees it also from good, for the apperception of truth is from good, inasmuch as the Lord is in good and gives apperception; when he hence receives truth, it then increases indefinitely; the case herein is like that of a little seed, which grows into a tree, and produces little seeds, and these next produce a garden, and so forth.

5356. "In the land of my affliction"—that hereby is signified where he suffered temptations, appears from the signification of land, in this case the land of Egypt, as denoting the natural principle, see n. 5276, 5278, 5280, 5288, 5301; and from the signification of affliction, as denoting temptation, see n. 1846; hence it is evident, that by the expression, "in the land of my affliction," is signified in the natural principle where he suffered temptations, consequently that in that principle truth from good was multiplied; inasmuch as that fructification or multiplication of truth from good is principally effected by temptations, therefore it was thus expressed. The reasons why the above fructification is principally effected by temptations are, because temptations remove self-love and the love of the world, thus they remove evils, and on the removal of evils, the affection of good and truth flows-in from the Lord, see just above, n. 5354. Temptations also give the quality of the apperception of good and truth, by the opposite principles which evil spirits on such occasions infuse; from the apperception of opposites are procured relatives, from which all quality is derived; for no one knows what good is, unless he also knows what is not good, nor what truth is, unless he knows what is not true. Temptations

tions also give the quality of the apperception of good and truth, by the opposite principles which evil spirits on such occasions infuse; from the apperception of opposites are procured relatives, from which all quality is derived; for no one knows what good is, unless he also knows what is not good, nor what truth is, unless he knows what is not true. Temptations also confirm goods and truths, for on such occasions man fights against evils and falses, and by conquering he comes into a stronger affirmative. Moreover also by temptations evils and falses are subdued, so that they no longer attempt to rise up; thus evils with falses are rejected to the sides, and there hang, but in a flaccid state and in a direction downwards, whilst goods with truths are in the midst, and according to the zeal of affection are elevated upwards, thus to heaven towards the Lord, from whom the elevation comes.

5357. Verses 53, 54, 55, 56, 57. *And the seven years were finished of the abundance of provision which was in the land of Egypt. And the seven years of famine began to come, as Joseph said; and there was famine in all lands; and in all the land of Egypt there was bread. And all the land of Egypt suffered famine; and the people cried to Pharaoh for bread, and Pharaoh said to all Egypt, go ye to Joseph, what he saith to you, do ye. And the famine was upon all the faces of the land, and Joseph opened all in which [was corn,] and sold to Egypt; and the famine prevailed in the land of Egypt. And every land came to Egypt to buy to Joseph, because the famine prevailed in every land.* And the seven years were finished of the abundance of provision, signifies after the states of the multiplication of truth: which was in the the land of Egypt, signifies in the natural principle: and the seven years of famine began to come, signifies the following states of desolation: as Joseph said, signifies as was foreseen by the celestial of the spiritual principle: and the famine was in all lands, signifies desolation every where in the natural principle: and in all the land of Egypt there was bread, signifies by virtue of truths from good multiplied: and all the land of Egypt suffered famine, signifies desolation in each natural principle: and the people cried to Pharaoh for bread, signifies indigence of good for truth: and Pharaoh said to all Egypt, signifies apperception: go ye to Joseph, signifies that it was from the celestial of the spiritual principle: what he saith unto ye, do ye, signifies provided there be obedience: and the famine was upon all the faces of the land, signifies that the desolation was even to desperation: and Joseph opened all in which [was corn,] signifies communication from remains: and

sold to Egypt, signifies appropriation: and the famine prevailed in the land of Egypt, signifies increasing grievousness: and every land came to Egypt, signifies that truths and goods were conferred upon the scientifics which were of the church: to buy, signifies appropriation thence: to Joseph, signifies where the celestial of the spiritual principle was: because the famine prevailed in all the land, signifies that every where, except there, there was desolation in the natural principle.

5358. "And the seven years were finished of the abundance of provision"—that hereby is signified after the states of the multiplication of truth, appears from what was explained above, n. 5276, 5292, 5339, where like words occur.

5359. "Which was in the land of Egypt"—that hereby is signified in the natural principle, appears from the signification of the land of Egypt, as denoting the natural principle, see n. 5080, 5095, 5276, 4278, 5280, 5288.

5360. "And the seven years of famine began to come"—that hereby are signified the following states of desolation, appears from the signification of years, as denoting states, see n. 482, 487, 488, 493, 893; and from the signification of famine, as denoting a defect of the knowledges of truth and good, see n. 1460, 3364, consequently desolation. The reason why famine denotes such defect, or desolation, is, because nothing else is celestial and spiritual food except good and truth, these being the principles with which angels and spirits are nourished, and which in hunger they hunger after, and in thirst they thirst after, wherefore also to these foods correspond material foods, as bread to celestial love, wine to spiritual love, and moreover all and singular the things appertaining to bread or meat, and to wine or drink; when therefore there is a defect of such things, there is famine, and in the word it is called desolation and vastation, desolation when truths are deficient, and vastation when goods are deficient. This desolation and vastation are treated of in many passages of the word, and are there described by desolation of the earth, of kingdoms, of cities, of nations, of people, and is named also exinanition [emptying out,] excision [cutting off,] consummation, a wilderness, a void, and the state itself is called the great day of Jehovah, the day of his wrath and vengeance, the day of darkness and of thick darkness, of cloud and of obscurity, the day of visitation, also the day when the earth is to perish, thus the last day and the day of judgment; and whereas the internal sense of the word hath not been understood, it hath been heretofore supposed, that there is a day when the earth is to perish, and that then first there

there shall be resurrection and judgment, it not being known, that by day in those passages is signified state, and by earth the church, thus by the day when the earth is to perish, is signified the state when the church is to perish; wherefore in the word, when this destruction is treated of, a new earth is also treated of, by which is meant a new church; concerning the new earth and the new heaven, see n. 1733, 1850, 2117, 2118, 3355, 4535; that last state of the church, which precedes the state of a new church, is properly meant and described in the word by vastation and desolation. By desolation and vastation in the word is described also the state, which precedes the regeneration of man, which state is here signified by the seven years of famine.

5361. "As Joseph said"—that hereby is signified as it was foreseen by the celestial of the spiritual principle, appears from the signification of saying in the historicals of the word, as denoting to perceive, which signification hath been frequently spoken of above, wherefore when it is predicated of the Lord, who in this case is Joseph, it denotes to perceive from himself, thus to foresee; and from the representation of Joseph, as denoting the celestial of the spiritual principle, see n. 5249, 5307, 5351, 5332.

5362. "And the famine was in all lands"—that hereby is signified desolation every where in the natural principle, appears from the signification of famine, as denoting desolation, see above, n. 5360; and from the signification of all lands, as denoting every where in the natural principle; that land [earth] denotes the natural mind, thus the natural principle, see n. 5276, 5278, 5280, 5288, 5301.

5363. "And in all the land of Egypt there was bread"—that hereby are signified remains by virtue of truths from good being multiplied, appears from the consideration, that by bread in all the land of Egypt is meant the corn collected in the seven years of abundance of provision, and stored up in the cities, whereby are signified the remains stored up in the interiors of the natural mind, as hath been abundantly shewn above; hence by bread in all the land of Egypt are signified remains by virtue of truths from good being multiplied. That remains in this case are the bread in all the land of Egypt, is evident also from this circumstance, that the years of famine were already begun, in which the land of Egypt suffered famine equally with other lands, except that it had stores deposited which other lands had not, wherefore also it now follows, "And all the land of Egypt suffered famine."

5364. "And all the land of Egypt suffered famine"—that hereby is signified desolation in each natural principle, appears from the signification of famine, as denoting desolation, see above, n. 5360, 5362; and from the signification of all the land, as denoting each natural principle, see n. 5276.

5365. "And the people cried to Pharaoh for bread"—that hereby is signified the indigence of good for truth, appears from the signification of crying, as being the act of a person in grief and mourning, thus of a person in indigence; and from the signification of people, as denoting truth, see n. 1259, 1260, 3295, 3581; and from the representation of Pharaoh, as denoting the natural principle, see n. 5079, 5080, 5095, 5160; and from the signification of bread, as denoting the celestial principle of love, thus good, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976; hence it follows that by the people crying to Pharaoh for bread, is signified the indigence of good for truth in the natural principle. This sense indeed appears remote from the historical sense of the letter, but still, when they who are in the internal sense, by crying, by people, by Pharaoh, and by bread, understand nothing else than what hath been just now said, it follows that such sense thence results. It may be expedient to shew how the case is in regard to the indigence of good for truth; truth is indigent of good, and good is indigent of truth, and when truth is indigent of good, truth is conjoined to good, and when good is indigent of truth, good is conjoined to truth, for the reciprocal conjunction of good and truth, viz. of truth with good and of good with truth, is the heavenly marriage. In the earlier stages of man's regeneration, truth is multiplied, but good not so, and whereas in such case truth hath not good wherewith to be conjoined, therefore it is in-drawn and stored up in the interiors of the natural principle, that it may thence be called forth according to the increments of good; in this state truth is in indigence of good, and also according to the influx of good into the natural principle there is effected a conjunction of truth with good; nevertheless from this conjunction there is not any fructification wrought; but when man is regenerated, in this case good increases, and as it increases it is in indigence of truth, and also procures truth to itself with which it may be conjoined; hence the conjunction of good with truth; when this is effected, then truth is fructified from good, and good from truth. That this is the case, is a thing most unknown in the world, but most known in heaven; nevertheless if it was known in the world, not only by science but also by perception, what celestial love
or

or love to the Lord is, and what spiritual love or charity towards the neighbour, it would also be known what good is, for all good is of those loves, and it would further be known, that good desires truth, and truth good, and that they are conjoined according to the desire and the quality thereof; this might be evident from the consideration, that when truth is thought of, good is together presented adjoined to it, and when good is excited, truth is together presented adjoined to it, each with affection, desire, delight, or holy aspiration; and hence might be known the quality of conjunction: but whereas it is not known from any internal sensation or perception what good is, therefore also such things cannot come to be known, for what a man is ignorant of, this he doth not understand, notwithstanding it's being presented to his notice. And inasmuch as it is not known what spiritual good is, viz. that it is charity towards the neighbour, therefore in the world, especially amongst the learned, it is disputed what the highest good is, and scarce any one hath asserted that it is that delight, satisfaction, blessedness, and happiness, which is perceived from mutual love unmixed with selfish and worldly motives, and which constitutes heaven itself; hence also it is manifest that in the world at this day it is altogether unknown what spiritual good is, and still less that good and truth form a marriage with each other, and that in this marriage is heaven, and that they who are in it, are in wisdom and intelligence, and that they possess satisfactions and happinesses with an indefinite and inexpressible variety, whereof even a single one is not known to the world; hence neither doth the world acknowledge or believe that such a marriage exists, when yet it is heaven itself, or the very heavenly joy, of which so much is spoken in the church.

5366. "And Pharaoh said to all Egypt"—that hereby is signified apperception, appears from the signification of saying in the historicals of the word, as denoting to perceive, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2061, 2080, 2862, 3509; and from the representation of Pharaoh, as denoting the natural principle in common [or in general,] n. 5160; and from the signification of all Egypt, as denoting each natural principle, see n. 5276, 5360; hence it is evident that by Pharaoh said to all Egypt, is signified apperception in each natural principle, in the common and in the particular.

5367. "Go ye to Joseph"—that hereby is signified that it is from the celestial of the spiritual principle, appears from the representation of Joseph, as denoting the celestial of the spiritual principle, see above; go ye to him, signifies that it is from him,

him, viz. good for truth, which is signified by the bread for which the people cried to Pharaoh, n. 5365.

5368. "What he saith to you, do ye"—that hereby is signified provided there be obedience, appears from the signification of doing what any one saith, as denoting to obey; hereby is signified that good is adjoined to truth in the natural principle, provided the natural principle applies itself and obeys. It may be expedient to say a few words concerning the application and obedience of the natural principle; they who are principled in worldly things alone, and more so they who are principled in corporeal things alone, and still more so they who are principled only in terrestrial things, cannot apprehend what is meant by the natural principle being under obligation to apply itself and obey; they suppose that there is only one principle which acts in man, and thus that there is not in him a distinction of principles, one to command, and another to obey, when yet the internal man is what ought to command, and the external is what ought to obey; and the external then obeys, when heaven and not the world, his neighbour and not himself, are regarded as ends, consequently when he looks at corporeal and worldly things as means, but not as ends; and he then looks at them as means, and not as ends, when he loves his neighbour in preference to himself, and the things of heaven in preference to the things of the world; when this is the case, then the natural principle obeys; the natural principle is the same with the external man.

5369. "And the famine was upon all the faces of the land" that hereby is signified when the desolation was even to desperation, appears from the signification of famine, as denoting desolation, see above n. 5360, 5362, 5364; and from the signification of the land [earth,] as denoting the natural principle; on all the faces of which when the famine is said to be, thereby is signified desperation, because the desolation in such case is every where; for the utmost and last state of desolation is desperation, n. 5279, 5280.

5370. "And Joseph opened all in which [was corn]"—that hereby is signified communication from remains, appears from the signification of opening, as denoting to communicate; all in which, denote the repositories where was corn, and that by these are signified remains, hath been occasionally shewn above. That remains are the goods and truths stored up by the Lord in the interiors, see n. 468, 530, 560, 561, 660, 661, 798, 1050, 1738, 1906, 2284, 5135, 5342, 5344.

5371.

5371. "And sold to Egypt"—that hereby is signified appropriation, appears from the signification of selling, as denoting to appropriate to any one, for what is sold becomes the property of him who buys it; that buying and selling denote appropriation, will be seen below, n. 5374.

5372. "And the famine prevailed in the land of Egypt"—that hereby is signified increasing grievousness, viz. of desolation, appears from the signification of famine and of the land of Egypt, as denoting desolation in the natural principle, the increasing grievousness of which is signified by its prevailing.

5373. "And every land came to Egypt"—that hereby is signified that goods and truths were conferred on the scientifics which are of the church, appears from the signification of land [or earth;] the signification of land [or earth] is various in the word, in general it signifies the church, hence also those things which are of the church, viz. goods and truths; and because it signifies the church, it signifies also the man of the church, for he is the church in particular; and whereas it signifies the man of the church, it signifies that [principle] which is man in him, viz. mind; hence it is that by the land of Egypt in all the passages above was signified the natural mind; but in the present case is not meant the land of Egypt, but land [or earth] in general, consequently those things which are of the church, and these are goods and truths; that the signification of land [or earth] is various, see n. 620, 636, 2571; that in general it signifies the church, n. 566, 662, 1067, 1262, 1413, 1607, 1723, 1850, 2117, 2118, 2928, 3355, 3404, 4447, 4535. That by every land coming to Egypt is signified, that goods and truths were conferred upon scientifics, appears from the signification of Egypt in the proper sense, as denoting science, consequently scientifics, see n. 1164, 1165, 1186, 1462; and that the scientifics, which are signified by Egypt in the good sense, are the scientifics of the church, may be seen, n. 4749, 4964, 4966. That this is the internal sense of the above words, is manifest not only from the signification of the expressions, viz. of land when the land of Egypt is not meant, and also of Egypt in the proper sense, likewise because it is said in the plural, every land came,* but also from the very connection of things in the internal sense; for in the connection it now follows, that the goods and

* In the original the noun *land* is expressed in the singular number, and the verb *came* in the plural, but it is impossible to preserve this distinction of the numbers in the English language.

and truths of remains are now conferred upon scientifics. For the case is as follows; during man's regeneration as to the natural principle, all and singular the goods and truths are conferred upon scientifics; those goods and truths, which are not in the scientifics in that principle, are not in the natural principle, for the natural mind, as to that part which is subject to the intellectual principle, consists solely of scientifics; the scientifics, which are of the natural principle, are the ultimates of order, and things prior must be in ultimates that they may exist and appear in that sphere; and moreover, all prior things tend to ultimates, as to their boundaries or ends, and exist together therein as causes in their effects, or as things superior in things inferior, as in their vessels; the scientifics, which are of the natural principle, are such ultimates, and hence it is that the spiritual world terminates in man's natural principle, in which principle the things of the spiritual world are exhibited representatively; unless spiritual things were exhibited representatively, thus by such things as are in the world, they would not in any wise be apprehended. From these considerations it may be evident, that during the regeneration of the natural principle all the interior goods and truths, which are from the spiritual world, are conferred upon scientifics, that they may appear.

5374. "To buy"—that hereby is signified appropriation, appears from the signification of buying, as denoting to procure for one's-self, and thereby to appropriate; procuration and appropriation is effected spiritually by good and truth; to this corresponds the procuration and appropriation which in the world is effected by silver and gold, for silver is truth, and gold is good in the spiritual sense, hence buying signifies appropriation, as also in the following passages in the word, "Every one that thirsteth go ye to the waters, and he who hath no silver, go ye, *buy*, and eat, and go ye, *buy* without silver, and without price, wine and milk," Isaiah lv. 1. And in Matthew, "The kingdom of the heavens is like unto treasure hid in a field, which when found a man hideth, and for joy thereof goeth and selleth all that he hath, and *buyeth that field*," xiii. 44. "Again, the kingdom of the heavens is like unto a merchant man seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and *bought it*," verses 45, 46. Again, "The prudent virgins said to the foolish, go ye to *them who sell*, and *buy oil for yourselves*; when they were gone to *buy*, the bridegroom came," xxv. 9, 10. Inasmuch as buying signified appropriation, therefore in the

the word those things which were bought for silver are well distinguished from those things which were otherwise procured; servants also, who were bought for silver, were as proper servants, and in an inferior degree as the born of the house, on which account also they are every where mentioned together, as Genes. chap. xvii. 13, "In circumcising shall be circumcised *the born of thy house, and the buying of thy silver;*" and Levit. chap. xxii. 11, "~~if~~ a priest shall buy a soul *with the buying of silver*, he and *the born of his house* shall eat of his bread." Hence it may be manifest, what is meant by *the redeemed* [re-bought] of *Jehovah* in the word, viz. they who have received good and truth, thus to whom are appropriated the things which are of the Lord.

5375. "To Joseph"—that hereby is signified where the celestial of the spiritual principle is, appears from the representation of Joseph, as denoting the celestial of the spiritual principle, concerning which see frequently above; the celestial of the spiritual principle is the good of truth from the divine [being or principle.]

5376. "Because the famine prevailed in the land"—that hereby is signified that every where, except there, there was desolation in the natural principle, appears from the signification of famine, as denoting desolation, concerning which see above; and from the signification of land, as denoting the natural principle, concerning which also see above; that the desolation was every where except there, viz. in the scientifics containing the celestial of the spiritual principle, follows from what goes before. How the case is with the desolation of the natural principle, or with the privation of truth in that principle, hath been shewn above; but whereas this subject is further treated of in what follows, it may be expedient to repeat what hath been said upon it. The man, who is born within the church, from earliest childhood learns out of the word, and from the doctrinals of the church, what the truth of faith is, and also what the good of charity; but when he becomes adult, he begins either to confirm in himself, or to deny in himself, the truths of faith which he had learnt, for he then looks at them with his own proper sight, whereby he causes them either to be appropriated to himself, or to be rejected; for nothing can be appropriated to any one, which is not acknowledged from his own proper intuition, that is, which he doth not know from himself, not from another, to be so. The truths therefore, which he had imbibed from childhood, could not enter further into his life than to the first entrance, from which they may be

admitted more interiorly, or also be cast forth abroad. With those who are regenerated, that is, who the Lord foresees will suffer themselves to be regenerated, those truths are exceedingly multiplied, for all such are in the affection of knowing truths, but when they accede nearer to the very act of regeneration, they are as it were deprived of those truths, which are then drawn inwards, and in this case the man appears in desolation, nevertheless those truths are successively remitted into the natural principle, and are there conjoined with good, during man's regeneration. But with those who are not regenerated, that is, who the Lord foresees will not suffer themselves to be regenerated, truths indeed are wont to be multiplied, inasmuch as they are in the affection of knowing such things for the sake of reputation, honour, and gain, but when they come to maturer age, and submit those truths to their own proper sight, in this case they either do not believe, or they deny, or turn them into falses, thus truths with such are not drawn inwards, but are cast forth abroad, yet still they remain in the memory, for the sake of ends in the world, without life; this state also is called in the world desolation or vastation, but it differs from the former in that the desolation of the former state is apparent, whereas the desolation of this state is absolute; for in the former state man is not deprived of truths, but in this state he is altogether deprived of them. The desolation of the former state hath been treated of in the internal sense in this chapter, and is further treated of in the following chapter, and is what is signified by the famine of seven years; this same desolation is very frequently treated of in other parts of the word, as in Isaiah, "Stir up, stir up, Jerusalem which hast drunk from the hand of Jehorah the cup of his anger; two things have befallen thee, who shall be sorry for thee, *wasting and breaking, the famine and the sword*, who shall comfort thee, thy sons have failed, they have lain in the head of all streets; therefore hear, do this thou afflicted and drunken but not with wine; behold I have taken out of thy hand *the cup of trembling, the dregs of the cup of my wrath*, thou shalt not add to drink it any longer, but I will put it in the hand of them who make thee sad," li. 17 to the end. In this passage is described the state of desolation, in which the man of the church is who becomes a church, or who is regenerated; this desolation is called wasting, breaking, famine, a sword, also the cup of the anger and wrath of Jehovah, and the cup of trembling; the truths, of which in such case he is deprived, are the sons who fail and lie in the head of all streets; that sons denote truths, see n. 489, 491, 533, 1147, 2623,

2623, 2803, 2813, 3373; that streets denote where truths are, see n. 2336, hence to lie in the head of all streets denotes that truths appear dispersed; that the desolation is apparent, and that by it, as by temptations, regeneration is effected, is evident, for it is said that she shall no longer drink, but that he will put the cup in the hand of them who make her sad. So in Ezechiel, "Thus saith the Lord Jehovih, because that they *devastate* and *swallow* you up on every side, that ye may be an inheritance to the remains of the nations, therefore ye mountains of Israel, hear ye the word of the Lord Jehovih; thus saith the Lord Jehovih to the mountains and to the hills, to the brooks and to the valleys, and to the *desolate wastes*, and to the *desert cities*, which have been made into a prey, and into a laughing-stock to the remains of the nations which are round about; in my zeal, and in my wrath have I spoken, by reason of the reproach of the nations which ye have borne, surely the nations which are round about you, they shall carry their reproach; but ye, O mountains of Israel, shall give your branch, and shall bear your fruit for my people Israel; for lo! I am with you, and will have respect to you, that ye may be tilled and sown; and I will multiply upon you man the whole house of Israel, and the cities shall be inhabited, and the wastes shall be built; I will cause you to dwell according to your antiquities, and I will do better to you than at your beginnings," xxxvi. 4 to 12; in this passage also the desolation is treated of which precedes regeneration; the desolation is signified by the desolate wastes and the desert cities, which were made into a prey and a laughing-stock, but the regeneration by giving a branch and bearing fruit, by having respect to them that they may be tilled and sown, that man may be multiplied, the cities be inhabited, and the wastes be built, and by making them dwell according to antiquities, and doing better than at the beginnings. How the case is with desolation, is evident from those who are in desolation in the other life; they are vexed by evil spirits and genii, who infuse persuasions of what is evil and false, insomuch that they are almost overflowed, in consequence whereof truths do not appear, but as the time of desolation comes to a period, they are illustrated by light from heaven, and thus the evil spirits and genii are driven away, every one into his own hell, where they undergo punishments; these are the things which are signified by the cities being made into a prey and into a laughing-stock to the remains of the nations which are round about, and by the nations which are round about carrying their reproach, and above in
Isaiah,

Isaiah, by the cup being put into the hand of them that made sad, and also in another passage in Isaiah, by the waster being wasted, chap. xxxiii. 1; and in Jeremiah, "I will visit upon the wasters, and will make them a perpetual desolation," chap. xxv. 12. Again in Isaiah, "*Thy destroyers shall hasten thy sons, and thy wasters shall go forth from thee; lift up thine eyes round about, and see, they are all gathered together, they come to thee, for as to thy wastes and thy desolations, and the land of thy destruction, thou shalt be too strait for the inhabitant, they who swallowed thee up shall be far away,*" xlix. 17, 18, 19; in this passage also and in that whole chapter, the subject treated of is concerning the desolation of those who are regenerated, and concerning the regeneration and fructification after desolation, and lastly concerning the punishment of those who oppressed, see verse 26 of the same chapter. Again, "*Wo to him that wasteth when he is wasted, when thou shalt cease to waste, thou shalt be wasted,*" xxxi. 1, denoting that they who waste are punished, as above. Again, "*My expelled ones shall tarry in thee; O Moab, be thou a covert to them before the waster, for the oppressor hath ceased, the wasting is ended,*" xvi. 4. Again, "*The day of Jehovah is near, as wasting [or vastation] it shall come from Schaddai,*" xiii. 6; wasting from Schaddai denotes wasting [or vastation] in temptations; that God as to temptations was by the ancients called Schaddai, may be seen, n. 1992, 3667, 4572. Again, "*Then they shall not thirst, in wastes he shall lead them, he shall cause waters to flow forth from the hard rock for them, and shall split the hard rock, that the waters may flow forth,*" xlviii. 21, speaking of the state after desolation. Again, "*Jehovah shall comfort Zion, he shall comfort all her wastes, so that he shall place her wilderness as Eden, and her desert as the garden of Jehovah; gladness and joy shall be found therein, confession and the voice of singing,*" li. 3, where the subject treated of is the same, for, as was said above, desolation is for the end that man may be regenerated, that is, that evils and falses being separated, truths may be conjoined to goods and goods to truths; the regenerate man as to good is what is compared to Eden, and as to truths to the garden of Jehovah. So in David, "*Jehovah hath caused me to ascend out of the pit of devastation, out of the mire of clay, and hath set my feet upon a rock,*" Psalm xl. 2. The vastation or desolation of the man of the church, or of the church with man, was represented by the captivity of the Jewish people in Babylon, and the raising up of the church by a return from that captivity, see Jeremiah

Jeremiah throughout, especially chapter xxxii. 37 to the end; for desolation is captivity, man in such case being kept as it were bound, wherefore also by the bound in prison, and in the pit, are signified those who are in desolation, see n. 4728, 4744, 5037, 5038, 5085, 5096. The state of desolation and vastation, with those who are not regenerated, is also treated of in the word throughout; in this state are they, who altogether deny truths, or turn truths into falses; this is the state of the church towards the end, when there is no longer either faith or charity; thus in Isaiah, "I will make known to you what I will do to my vineyard, I will take away the hedge thereof that it may be eaten up, I will break down the wall thereof that it may be trodden down, *I will make it afterwards a desolation, it shall not be pruned, neither shall it be weeded, so that there shall come up briars and thorns, yea I will command the clouds that they shall rain no rain upon it,*" v. 5, 6, 7. Again, "Say to this people, hearing hear ye, but do not understand, and seeing see ye, but do not know; make fat the heart of this people, make their ears heavy, and smear over their eyes, lest peradventure they see with their eyes, and hear with their ears, and their heart should understand, and they should be converted, and be healed; then said I, Lord how long? Who said, *until the cities shall be devastated, that they may be without inhabitant, and the houses, that there be no one in them, and the earth be reduced to a desert, he will remove man; and wildernesses shall be multiplied in the midst of the land, in it shall be scarce any longer a tenth part, and yet it shall be to exterminate,*" vi. 9 to the end. Again, "The remains shall return, the remains of Jacob to the mighty God, for the *consummation is determined, justice is overflowed, for the Lord Jehovih Zebaoth maketh a consummation and determination in the whole earth,*" x. 21, 22, 23. Again, "Jehovah maketh the earth *void, and maketh it empty, and he will overturn the faces thereof; in making void the earth shall be made void, it shall mourn, the habitable earth shall be confounded, the globe shall faint and be confounded, a curse shall devour the earth, the new wine shall mourn, the vine shall faint, what is left in the city shall be wasteness, the gate shall be smitten even to devastation, by breaking the earth is broken, by being burst asunder the earth is burst asunder, tottering the earth tottereth as a drunkard,*" xxiv. 1 to the end. Again, "The *by-paths are devastated, he that passeth the way hath ceased, the earth mourneth, languisheth; Lebanon is ashamed, is withered, Sharon is become as a wilderness,*" xxxiii. 8, 9. Again,

Again, "*I will make desolate* and will swallow up together, *I will lay waste* mountains and hills, and will dry up every herb thereof," xlii. 14, 15. And in Jeremiah, "*I will give all the nations round about to the curse, and I will make them a desolation, and a derision, and perpetual wastes, and I will take from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of mills and the light of a candle, that the whole earth may be a desolation and devastation.* It shall come to pass, when seventy years shall be fulfilled, *I will visit upon the king of Babel, and upon this nation their iniquity, and upon the land of the Chaldeans, and I will make them into perpetual desolations,*" xxv. 9, 10, 11, 12, and following verses. Again, "*Bozrah shall become a desolation, a disgrace, a vastation, and a curse, and all the cities thereof shall become perpetual wastes.* Edom shall be a *desolation*, every one who passeth beside it shall be amazed, and shall hiss over all its plagues," xlix. 13 to 18. And in Ezekiel, "*Thus saith the Lord to the inhabitants of Jerusalem upon the land of Israel, they shall eat their bread with anxiety, and shall drink their waters with astonishment, that the land thereof may be devastated from its fulness, by reason of the violence of all them that dwell therein, the inhabited cities shall be laid waste, and the land shall be desolated,*" xii. 19, 20. Again, "*When I shall make thee a desolate city, as the cities which are not inhabited, when I shall cause the abyss to ascend against thee, and many waters shall cover thee, and I shall cause thee to descend with them that go down to the pit, to the people of an age, and shall cause thee to dwell in the land of those that are beneath, for a desolation from eternity with them that go down to the pit,*" xxvi. 18 to 22, speaking of Tyre. And in Joel, "*A day of darkness and of thick darkness, a day of night and of obscurity, before them a fire devoureth, and after them a flame kindleth, the land is as the garden of Eden before them, but after them a waste wilderness,*" ii. 2, 3. And in Zephaniah, "*The day of Jehovah is near, this day is a day of wrath, a day of straitness and of tightness, a day of wasting and of devastation, a day of darkness and of thick darkness, a day of cloud and of mistiness, the whole earth shall be devoured with the fire of the zeal of Jehovah, because I will make a consummation and this speedy with all the inhabitants of the earth,*" i. 15 to the end. And in Matthew, "*When ye shall see the abomination of desolation foretold by Daniel the prophet,*"

“prophet, standing in the holy place, then let them who are in
“Judea flee to the mountains,” xxiv. 15. Mark xiii. 14. Dan.
ix. 27. Chap. xii. 10, 11, 12. From the above passages it is
evident, that desolation is the apparent privation of truth with
those who are regenerated, but the absolute privation with those
who are not regenerated.

A CONTINUATION OF THE SUBJECT CON-
CERNING CORRESPONDENCE WITH THE
GRAND MAN, IN THE PRESENT CASE
CONCERNING THE FURTHER CORRES-
PONDENCE OF THE INTERIOR VISCERA
THEREWITH.

5377. *THE* subject treated of at the close of the preceding chapter was concerning the correspondence of some of the interior viscera of the body with the grand man, viz. of the liver, of the pancreas, of the stomach, and of some others; at present we shall continue the subject, so far as relates to the correspondence of the peritonæum, of the kidneys, of the ureters, of the bladder, and also of the intestines therewith; for whatsoever is in man, whether it be in the external man or in the internal, hath correspondence with the grand man; without correspondence with that man, that is, with heaven, or, what is the same thing, with the spiritual world, nothing in any wise exists and subsists, by reason that it hath not any connection with what is prior to itself, consequently neither with what is first, that is, with the Lord; what is unconnected, and thereby independent, cannot subsist even a single moment, for the cause and ground of it's subsistence is it's connection with and dependence upon that [being or principle] from which is the all of existence, for subsistence is perpetual existence. Hence it is, that not only all and singular the things appertaining to man correspond, but also all and singular the things in the universe; the sun itself corresponds, and likewise the moon, for in heaven the Lord is the sun and likewise the moon; the sun's flame and heat, and also light correspond, for the Lord's love towards the whole human race is what flame and heat correspond to,
and

and the divine truth is what light corresponds to; the very stars correspond, the societies of heaven and their habitations being what they have correspondence with, not that they are in the stars, but that they are in such an order; whatsoever appears under the sun, corresponds, as all and singular the subjects in the animal kingdom, and likewise all and singular the subjects in the vegetable kingdom, all and singular of which would instantly decay and fall to pieces, unless there was an influx into them from the spiritual world; this hath also been given me to know from much experience, for it was shewn with what things in the spiritual world corresponded several things which are in the animal kingdom, and still more things which are in the vegetable kingdom, and also that they do not in any wise subsist without influx, for the prior principle being taken away, the posterior necessarily falls, and the case is the same when the prior principle is separated from the posterior. Inasmuch as there is a correspondence more especially of man with heaven, and by heaven with the Lord, it is from this ground that man appears in the other life in the light of heaven, according to the quality in which he corresponds; hence the angels appear in ineffable brightness and beauty, but the infernals in inexpressible blackness and deformity.

5378. *Certain spirits came to me, but they were silent, nevertheless they afterwards spake, yet not as several, but all as one; I apperceived from their discourse that their quality was such, that they were willing to know all things, and were desirous to explain all things, and thus to confirm themselves that a thing is so; they were modest, and said that they do not act at all of themselves, but from others, although it appears that it is from them. On this occasion they were infested by others, and it was said that it was by those who constitute the province of the kidneys, of the ureters, and of the bladder, but they answered them modestly; nevertheless the infestation and provocation was continued, for such is the nature of those who constitute the province of the kidneys; wherefore because they could gain no advantage against them by modesty, they had recourse to what was conformable to their temper and disposition, viz. to enlarge themselves, and thereby to terrify; hence they seemed to become great, but only as one, who so dilated his body, that like Atlas he seemed to reach to heaven; there was the appearance of a spear in his hand, nevertheless he only meant to terrify, and not to do any hurt; in consequence hereof the kidney spirits fled away, and on this occasion there appeared a certain one who pursued them in their flight, and another who flew in front between the feet of that great one; and also that great one seemed to have wooden shoes, which he*
cast

towards the kidney spirits. It was told me by the angels, that those modest spirits, who magnified themselves, were they who have reference to the PERITONÆUM; the peritonæum is the common membrane, which encompasses about and includes all the viscera of the abdomen, as the pleura does all the viscera of the thorax, and whereas it is so extended, and respectively large, and also capable of being swelled out, therefore it is allowed the above spirits, when they are infested by others, thus to present themselves great to appearance, and at the same time on such occasions to strike terror, especially towards those who constitute the province of the kidneys, the ureters, and the bladder; for these viscera or vessels lie in the doubling of the peritonæum, and are restrained by it. By the wooden shoes were represented the lowest natural things; such as those are which the kidneys, ureters, and bladder absorb and carry off; that shoes denote the lowest natural things, may be seen, n. 259, 4938 to 4952; in saying that they do not act at all of themselves, but from others, they also have reference to the peritonæum, which is of such a quality.

5379. It was also shewn representatively how the case is, when they, who constitute the colon intestine, infest those who are in the province of the peritonæum; they who constitute the colon intestine are disposed to swell, as the colon with it's wind; and when these latter were inclined to insult the former, it appeared as if a wall was presented in the way of bulwark; and when they attempted to overturn the wall, there rose up always a new wall; thus they were driven away from them.

5380. It is a known thing that there are secretions and excretions, and these in a series, from the kidneys even into the bladder; in the first of the series are the kidneys, in the middle thereof the ureters, and in the last the bladder. They, who in the grand man constitute those provinces, are in like manner in a series, and although they are of one genus, still they differ as the species of that genus. They speak with a harsh voice as if bifid, and are desirous to introduce themselves into the body, but it is only a conatus; their situation in respect to the human body is as follows; they who have reference to the kidneys, are on the left side next to the body, beneath the elbow; they who have reference to the ureters, are towards the left from thence at a greater distance from the body; they who have reference to the bladder, are at a distance still greater; they together form nearly a parabola* on the

* It may be expedient to inform the unlearned reader, that a parabola in geometry is a figure arising from the section of a cone, and that all projectiles in their motion describe this figure.

the left side towards the fore-parts, for thereby they project themselves towards the fore-parts from the left, thus in a tract of considerable length. This is one common [or general] way towards the hells, another is through the intestines, for the termination each way is in the hells; for they who are in the hells correspond to such things as are excreted by the intestines and by the bladder, inasmuch as the falses and evils, in which they are principled, are nothing but urine and excrement in the spiritual sense.

5381. *They who constitute the province of the kidneys, of the ureters, and of the bladder in the grand man, are of such a genius and temper, that they desire nothing more ardently, than to explore and scrutinize the quality of others, and there are some also who desire to chastise and punish, provided there be any thing of justice in the case. The offices also of the kidneys, of the ureters, and of the bladder are of such a sort, for they explore the blood that is projected into them, to discover whether there be any useless and hurtful serum therein, and they also separate it from what is useful, and next they correct it, for they press it downwards towards the lower regions, and in the way and afterwards by various means they squeeze and fret it; such are the offices of those who constitute the province of the above parts. But the spirits and societies of spirits, to which the urine itself, especially the stinking urine, corresponds, are infernal; for as soon as the urine is separated from the blood, notwithstanding it is in the little tubes of the kidneys, or within in the bladder, it is still out of the body, for what is separated, makes no longer any circle in the body, consequently it doth not contribute any thing to the existence and subsistence of it's parts.*

5382. *That they who constitute the province of the kidneys and ureters, are ready to explore or scrutinize the quality of others, what they think, and what they will, and that they are in the desire of finding causes, and of making guilty of some fault, to the intent principally that they may chastise, I have very frequently experienced, and have discoursed with them concerning that desire and that intent. Several of that genus, when they lived in the world, had been judges there, and they then rejoiced at heart when they found a cause, which they had believed a just one, of fining, of chastising, and of punishing. The operation of such is apperceived in the region to the back, where the kidneys, the ureters, and the bladder are. They who belong to the bladder, extend themselves towards gehenna, where also some of them sit as it were in judgment.*

5383. *The methods, whereby they explore or scrutinize the*
minds

minds of others, are very many; but it is allowed only to adduce the following one; they lead other spirits to speak, which is effected in the other life by an influx which cannot be described to the apprehension; in this case if the train of the induced speech be easy, they hence judge that such is their quality; they also induce a state of affection; but they who thus explore are of the grosser sort; others adopt other methods; there are some who, at the first interview, instantly apperceive another's thoughts, desires, and acts, also what past deed gives him uneasiness, and this they seize upon eagerly, and also condemn, if they conceive that there is just cause. It is one of the wonders of another life, which scarce any one in the world can believe, that as soon as any spirit comes to another, and especially when he comes to man, he instantly knows his thoughts and his affections, and what he had been doing to that time, thus all his present state, exactly as if he had been with him ever so long, such is the nature of communication; but there are differences of these apperceptions, some spirits perceiving the interiors, and some only the exteriors; in the latter case, if they be in the desire of knowing, they explore the interiors of others by various means.

5384. *The methods also of chastising, employed by those who constitute the province of the kidneys, of the ureters, and of the bladder in the grand man, are various; for the most part they remove whatsoever causes joy and gladness, and induce what is undelightful and sorrowful; by this desire those spirits communicate with the hells, and by the justice of the cause, which they inquire into before they chastise, they communicate with heaven, on which account they are kept in that province.*

5385. *From these considerations it may be evident, what is signified by what is said in the word, that Jehovah proveth and searcheth the reins [kidneys] and the heart, also that the reins [kidneys] chastise, as in Jeremiah, "Jehovah proveth the reins [kidneys] and the heart," xi. 20. Again, "Jehovah proveth the just, he seeth the reins [kidneys] and the heart," xxii. 12. And in David, "Thou just God provest the hearts and reins [kidneys]," Psalm vii. 9. Again, "O Jehovah explore my reins [kidneys] and my heart," Psalm xxvi. 2. Again, "Jehovah thou possessest my reins [kidneys]," Psalm cxxxix. 13. And in the Apocalypse, "I am he who searcheth the reins (kidneys) and the heart," ii. 23; by reins (kidneys) in those passages are signified things spiritual, and by heart things celestial, that is, by reins (kidneys) are signified those things which are of truth, and by heart those things which are of good; the reason is, because the kidneys purify the serum, and the heart the blood itself*

itself, hence by proving, exploring, and searching the kidneys, is signified to prove, explore, and search the quantity and the quality of truth, or the quantity and quality of faith appertaining to man. That this is signified, is also manifest in Jeremiah from these words, "Jehovah thou art near in their mouth, but far from their reins (kidneys)," xii. 2; and in David, "Jehovah, lo! thou desirest truth in the reins (kidneys)," Psalm li. 8. That chastisement likewise is attributed to the kidneys, is also clear from David, "My reins (kidneys) chastise me by nights," Psalm xvi. 7.

5386. There are also, in other parts of the body, secretories and excretories; in the brain there are ventricles and mammillary processes, to carry off the phlegmy particles therein; and moreover there are in every part little glands, as the mucous and salival in the head, and several in the body, and myriads next to the cuticles, whereby the sweat and other more subtle and useless humours are drained off. To these correspond, in the spiritual world in general, tenacities of opinions, and also scruples of conscience in things not necessary. Some of those spirits appear above the head, at a middle distance, and are of such a quality, as to raise scruples in things where nothing of scrupulousness ought to enter; hence, inasmuch as they oppress the consciences of the simple, they are called conscientious; but what true conscience is, they know not, for they make a conscience of every thing which presents itself, since where any scruple or doubt arises, if the mind is anxious and sticks in that scruple or doubt, there are never wanting things to confirm and thereby to oppress. When such spirits are present, they also induce a sensible anxiety in the part of the abdomen immediately below the diaphragm; they are likewise present with man in temptations. I have discoursed with them, and have apperceived that they have not any extension of the thoughts, so as to acquiesce in thing more useful and necessary, for they could not attend to reasons, because they persisted tenaciously in their own opinion.

5387. But they, who correspond to the urine itself, are infernal, inasmuch as the urine, as was said above, is out of the body, because some time ago separated from the blood, and in itself is nothing but an unclean and obsolete serum, which was cast down; it is allowed to relate concerning them as follows. A certain spirit was perceived at first as within in the body, but presently beneath to the right, and when he was there presented, he was inconspicuous, having the power of rendering himself so by art; when he was asked a question, he made not the least reply; it was said by others, that in the life of the body he had been given up to

to piratical practices, for it is apperceived manifestly in the other life, from the sphere of the life of the affections and thoughts, who and of what quality every one had been, because every one's life remains. He varied his place, one while appearing to the right, another while to the left; I perceived that he did this from the fear of it's being known who he was, and lest he should be forced to confess something; it was said by other spirits, that such are most timorous when there is the smallest danger, and most courageous when there is no danger; and that they are in the opposite to those to whom the ejection of the urine corresponds, and study by every means to occasion hurt to it; and lest I should entertain any doubt of this, it was shewn me by the following experience; when they, who corresponded to the ejection of the urine, withdrew themselves a little, and that pirate was present, the emission of the urine was totally suppressed, and also it's revolution was effected with hazard, but when they were recalled, the emission of the urine was intense according to their presence. That he was a pirate, he afterwards confessed, saying that he could conceal himself dexterously, and by cunning and activity deceive his pursuers, and that he now loves urinous filth much better than limpid waters, and that the fætid stench of urine is what he is chiefly delighted with, insomuch that he wishes to have his abode in lakes, yea in casks of fætid urine. It was also shewn what sort of face he had, and that it was not a face, but somewhat black-bearded instead of a face. Afterwards also other pirates, not so active, were sent for, and they also spake little, and what was suprising, gnashed with their teeth; they also declared, that they love urine above all liquids, and fæculent urine above any other; but these had not any thing bearded for a face, as the former had, but a kind of terrible grate of teeth; for the beard and teeth signify the lowest natural principles; that they were without face signifies that they had nothing of rational life; for when no face appears, it is a sign that there is no correspondence of the interiors with the grand man, inasmuch as every one appears in the light of heaven in the other life according to correspondence, hence the infernals appear in horrible deformity.

5388. A certain spirit was present, and discoursed with me, who in the life of the body had had no faith, nor had believed in any life after death, and he also was amongst the active ones; he had the power of captivating minds by his flattering and complaisant discourse, on which account his real character was not discoverable at first from his conversation; he could also speak with river-like volubility, as a good spirit; but his character was
first

first discovered from this circumstance, that he did not love to discourse on the things relating to faith and charity, for on such occasions he could not keep pace with the subject in his thought, but drew himself back, and it was afterwards perceived, that his complaisance was merely a pretence to deceive. For the kinds of complaisance differ according to the ends regarded therein; if the end be friendship, or the pleasure of conversation, or any other of a like nature, there is not so much of evil in it; but if the end be to entice to the discovery of secrets, and thereby to bind another to evil engagements, in general if the end be to do hurt, there is then evil in it; such was the end by which this spirit was influenced, and he also was in the opposite to those, who are in the province of the kidneys and ureters; he also said, that he loved the smell of urine above all other odours; he likewise injected a contraction or painful straitness into the lower region of the belly.

5389. There are companies of spirits who wander about, and by turns return to the same places; evil spirits are much afraid of them, for they torment them with a certain kind of torture; it was told me that they correspond to the bottom or lower part of the bladder in general, and to the muscular ligaments thence concentrating towards the sphincter, where the urine is extruded by a mode of contorsion. These spirits apply themselves to the part of the back, where the cauda equina is; their mode of operating is by quick reciprocations, which no one can restrain, the mode being constringent and restraining in a direction upwards, and sharp-pointed in the form of a cone; the evil spirits, who are cast within that cone, especially on the upper part, are miserably tormented by reciprocal distorsions.

5390. There are other spirits also who correspond to unclean excretions, viz. such as in the world have been tenacious of revenge; these appeared to me in front towards the left; to the same unclean excretions also they correspond, who bring down things spiritual to things terrestrial and unclean. Spirits of this character also came to me, and brought along with them filthy thoughts, from which also flowed filthy discourse, and likewise things clean they made to bend to things unclean, and turned them into such things; of this sort several were of the lowest of the people, and also of others who in the world had ranked amongst the more deserving; these latter indeed in the life of the body had not so discoursed in company, but still they so thought, for they suppressed the utterance of their thoughts, lest they should bring themselves into disgrace, and forfeit friendship, gain, and honour; nevertheless amongst their like, when they were left to their

their liberty, their discourse had been of the same quality with that of the lowest of the people, but more filthy, inasmuch as they were endowed with a certain intellectual faculty, which they abused to defile even the holy things of the word and of doctrine.

5391. There are also kidneys, which are called *SUCCENTURIATE KIDNEYS* [renes succenturiati,] and also kidney capsules; their office is, not so much to secrete the serum, but the blood itself, and to transmit the purer blood towards the heart by a short circle; thus also to prevent the spermatic vessels, which are in the neighbourhood, from carrying off all the purer blood; but they perform their principal service in embryos, and in new-born infants. There are chaste virgins who constitute the above province in the grand man; prone to anxieties, and fearful of being disturbed, they lie quiet on the left part of the side beneath; if any thing be thought respecting heaven, and any thing concerning their change of state, they become anxious and sigh, of which occasionally it hath been given me to be very sensible; when my thoughts were drawn towards infants, they then felt a remarkable consolation and internal joy, which also they openly confessed; when any thing likewise was thought wherein there was no heavenly principle, they were also tormented; their anxiety arose principally from this circumstance, that their particular temper and disposition inclined them to keep the thoughts fixedly in one thing, and not by variety to shake off anxieties; the ground and reason why they belong to the above province is, because hereby they detain the mind [animum] of another constantly in certain thoughts, in consequence whereof such things arise up and manifest themselves, as cohere in a series, which must be withdrawn, or from which man is to be purified; hereby also the interiors become more open to the angels, for on the removal of such things as cause obscurity and aversion, a clearer intuition and influx is effected.

5392. Who they are, who constitute the province of the *INTESTINES* in the grand man, may be manifest in some measure from those who have reference to the stomach, for the intestines are continued to the stomach, and the offices of the stomach there increase and are provoked even to the last intestines, which are the colon and the rectum; wherefore they, who are in these last intestines, are near to the hells which are called excrementitious. In the region of the stomach and of the intestines are they who are in the earth of lower (things or principles,) who, inasmuch as they have drawn along with them from the world things unclean, which stick close in their thoughts and affections, are on
this

this account kept there for some time, until such things are wiped away, that is, are cast side-ways; when this is the case, they are capable of being elevated to heaven. They who are in that earth, are not as yet in the grand man, for they are as aliments let down into the stomach, which are not introduced into the blood, thus into the body, until they are purified from their dregs; they who are defiled with earthly dregs, are beneath those in the region of the intestines; but the excrements themselves, which are discharged, correspond to the hells, which are called the excrementitious hells.

5393. *It is a known thing, that the colon intestine is of wide extent, so also are they in that province; they extend themselves in front, towards the left in a curve line, proceeding towards a hell. In that hell are they, who have been void of mercy, and who without conscience have in their wills sought to destroy mankind, viz. to kill and to plunder without respect and distinction, whether they resist or do not resist, whether they be men or women; such ferocity of mind prevails in many soldiers and their commanders, who, not only in battle but after it, rage with barbarity against the conquered and unarmed, murdering and spoiling them in their fury. I have discoursed with the angels concerning such, and have remarked of what quality men are when left to themselves, and that when it is permitted them to act without law, and from a free principle, they are much more savage than the worst of savage beasts, these latter not being so furiously bent upon the destruction of their species, provided they can defend themselves, and be satisfied with what is allotted them for food, in which case they cease from such enormities; but it is otherwise with man, who acts thus from a principle of cruelty and savageness. The angels expressed horror at the thought of mankind being of such a character. I further observed to them, that men of this character are made sensible of the most heartfelt joy and elation of mind, when they see a field of battle covered with slaughtered troops and streams of blood, not rejoicing at the delivery of their country, but only at the aggrandisement of their own heroic fame and greatness; and yet they call themselves Christians, and still believe that they shall come into heaven, where there is nothing but peace, mercy, and charity; such are in the hell of the colon and rectum. But they, in whom there had been any thing of the human principle, appear in front towards the left in a curve line, within a kind of wall; nevertheless in these there is much of self-love. If there be in any a respect for what is good, this is represented sometimes by little stars almost fiery, not bright. There appeared to me a wall as it were*
of

of plaister, with carved work, near to the left elbow, which wall became more extended, and at the same time higher, of a colour above verging to blue; I was told, that it was a representative of some spirits of the above description, who were of the better sort.

5394. They who have been cruel and adulterers, in the other life love nothing better than filths and excrements, the stench arising from such things being to them the sweetest and most delightful, and being preferred by them above all delights; the reason is, because they correspond. Those hells are partly beneath the buttocks, partly beneath the right foot, and partly at a depth in front; these are the hells into which the way through the rectum intestine leads. A certain spirit being thither translated, and thence discoursing with me, said, that nothing appears there but jakes; he was accosted by those who dwelt there, and they led him to various jakes, which were there very numerous. He was afterwards led to another place a little to the left, and when he was there, he said, that the most horrid stench exhaled from the caverns there, and that he could not stir a step without danger of falling into some cavern; a cadaverous stench also exhaled from the caverns, the reason was, because they who dwelt there were cruel and deceitful, to whom a cadaverous stench is most delightful. But on this subject more will be said in what follows, when we come to treat of the hells, and specifically of the excrementitious and cadaverous hells.

5395. There are some who live, not for the sake of any use to their country, or to the societies of which it consists, but for the sake of living to themselves, tasting nothing of delight in offices, but only in being honoured and courted, (for the sake of which end also they endeavour to get appointed to offices,) and besides in eating, drinking, playing, conversing, for no other end than that of pleasure; such, in the other life, cannot in any wise have consort with good spirits, still less with angels, for with these use constitutes delight, and the quantity and quality of their delight also is according to uses; for the Lord's kingdom is nothing but a kingdom of uses, and if in an earthly kingdom every one is estimated and honoured according to use, how much more in a heavenly kingdom! They, who have lived solely to themselves and to pleasure, without regarding any other use as an end, are also beneath the buttocks, and according to the species of their pleasures, and according to the ends they regarded, they pass their time in filth.

5396. By way of appendix it is allowed to relate as follows. There was a numerous crowd of spirits about me, which was heard

as a flux of somewhat inordinate ; they complained, saying, that now a total destruction was at hand, for in that crowd nothing appeared in consociation, and this made them fear destruction ; they supposed also that it would be total, as is the case when such things happen. But in the midst of them I apperceived a soft sound, angelically sweet, in which was nothing but what was ordinate ; the angelic choirs there present were within, and the crowd of spirits, to whom appertained what was inordinate, was without ; this angelic flowing strain continued a long time, and it was said, that hereby was represented, how the Lord rules things confused and inordinate, which are without, by virtue of a pacific principle in the midst, whereby the things inordinate in the circumferences are reduced into order, each being restored from the error of it's nature.



GENESIS.

CHAPTER THE FORTY-SECOND.

1. **AND** Jacob saw that there was provision in Egypt, and Jacob said to his sons, wherefore do ye look one at another?

2. And he said, behold I have heard that there is provision in Egypt, go ye down thither, and buy for us thence, and let us live, and not die.

3. And Joseph's ten brethren went down, to buy corn out of Egypt.

4. And Benjamin, Joseph's brother, Jacob sent not with his brethren, because he said, peradventure hurt may befall him.

5. And the sons of Israel came to buy in the midst of those who came, because there was famine in the land of Canaan.

6. And Joseph he was the governor over the land, and sold to all the people of the land. And Joseph's brethren came, and bowed themselves to him their faces to the earth.

7. And Joseph saw his brethren, and acknowledged them, and behaved himself strange to them, and spake with them hard things, and said to them, whence come ye? And they said, from the land of Canaan, to buy food.

8. And Joseph acknowledged his brethren, and they did not acknowledge him.

9. And Joseph remembered his dreams, which he dreamed of

of them, and said to them, ye are spies, to see the nakedness of the land are ye come.

10. And they said to him, nay my Lord, and thy servants come to buy food.

11. And we are the sons of one man, we are right, thy servants are not spies.

12. And he said to them, nay, but to see the nakedness of the land are ye come.

13. And they said, thy twelve servants we are brethren, the sons of one man in the land of Canaan, and behold the youngest is with our Father at this day, and one is not.

14. And Joseph said to them, this is what I spake with you, saying, ye are spies.

15. In this ye shall be proved, let Pharaoh live, if ye go forth hence, unless your youngest brother come hither.

16. Send one of you, and let them receive your brother, and ye shall be bound, and your words shall be proved, whether the truth be with you, and if not, let Pharaoh live, that ye are spies.

17. And he shut them up in custody for three days.

18. And Joseph said to them on the third day, this do ye, and ye shall live, I fear God.

19. If ye are right, let one brother of your's be bound in the house of your custody, and go ye, bring ye the provision of the famine of your houses.

20. And bring your youngest brother to me, and your words shall be verified, and ye shall not die; and they did so.

21. And they said a man to his brother, surely we are guilty concerning our brother, the straitness of whose soul we saw when he intreated us, and we did not hear, therefore is this straitness come to us.

22. And Reuben answered them, saying, did not I say to you saying, sin not against the child, and ye hearkened not, and behold also his blood is inquired into.

23. And they knew not that Joseph heard, because an interpreter was between them.

24. And he turned from over them, and wept, and returned to them, and spake to them, and took Simeon from them, and bound him to their eyes.

25. And Joseph commanded, and they filled their vessels with corn, and to bring back their silver, of each into his sack, and to give them viaticum for the way; and so he did to them.

26. And they lifted up their provision on their asses, and went thence.

27. And

27. And one opened his sack, to give his ass provender in the inn, and he saw his silver, and lo! it was in the mouth of his wallet.

28. And he said to his brethren, my silver is brought back, and also behold it is in my wallet, and their heart went forth, and they trembled a man to his brother, saying, What is this that God hath done to us.

29. And they came to Jacob their father, to the land of Canaan, and told him all things that befel them, saying,

30. The man the lord of the land spake with us hard things, and gave us as spying the land.

31. And we said to him, we are right, we are not spies.

32. We are twelve brethren the sons of our father, one is not, and the youngest is at this day with our father in the land of Canaan.

33. And the man the lord of the land said to us, herein shall I know that ye are right, cause ye one brother of your's to remain with me, and take the famine of your houses, and go ye.

34. And bring your youngest brother to me, and I shall know that ye are not spies, that ye are right; I will give you your brother, and ye shall wander through the land for trading.

35. And it came to pass, they emptied their sacks, and lo! every one's bundle of his silver was in his sack, and they saw the bundles of their silver, they and their father, and were afraid.

36. And Jacob their father said to them, me ye have bereaved of my children, Joseph is not, and Simeon is not, and ye take Benjamin; upon me shall be all these things.

37. And Reuben said to his father, saying, cause my two sons to die, if I bring him not to thee, give him upon my hand, and I will bring him back to thee.

38. And he said, my son shall not go down with you, because his brother is dead, and he is left he alone, and hurt may befall him in the way in which ye shall go, and ye shall make my grey hair to go down in sorrow to the grave.

THE CONTENTS.

5396. **T**HE subject treated of at the end of the former chapter is concerning the influx and conjunction of the celestial of the spiritual principle with scientifics in the natural; the subject now treated of is concerning the influx and conjunction of the celestial of the spiritual principle with the truths of faith which are of the church there.

5397. The subject first treated of is concerning the endeavour to appropriate these truths by the scientifics of the church, which are Egypt, and without a medium, which is Benjamin, with truth from the divine [being or principle,] which is Joseph; but in vain, wherefore they were remitted, and some good of natural truth given gratis.

THE INTERNAL SENSE.

5398. **T**HE subject treated of in this chapter, and in those which follow, concerning Joseph and the sons of Jacob, in the internal sense, is concerning the regeneration of the natural principle as to the truths and goods of the church, viz. that it is not effected by scientifics, but by influx from the divine [being or principle.] They who are of the church at this day, are so little acquainted with any thing respecting regeneration, that it can scarce be called any thing of acquaintance; they do not even know this, that regeneration continues through the whole course of the life of him who is regenerated, and that it is continued in the other life; also that the arcana of regeneration are so innumerable, that they can scarce be known to the angels as to a ten thousandth part, and that those which the angels know, are the things which constitute their intelligence and wisdom. The reason why they, who are of the church at this day,

day, know so little concerning regeneration, is, because they speak so much concerning the remission of sins, and concerning justification, and because they believe that sins are remitted in an instant, and some that they are wiped away, as filth from the body by water, and that man is justified by faith alone, or by the confidence of one moment; the reason why the men of the church believe thus is, because they do not know what sin or evil is, for had they known this, they would know that sins cannot be wiped away from any one, but that they are separated, or cast aside, to prevent their rising up, when man is kept in good by the Lord; also that this cannot be effected, unless evil be continually cast out, and this by means which are in number indefinite, and for the most part ineffable; they in the other life, who have drawn along with them the above opinion, that man is justified in an instant by faith, and is washed altogether clean from sins, when they apperceive that regeneration is effected by means indefinite in number and ineffable, are amazed, and laugh at their ignorance, which they also call insanity, concerning the instantaneous remission of sins, and concerning justification, which they held in the world; they are occasionally informed, that the Lord remitteth sins to every one who from his heart desires it, nevertheless they, to whom sins are so remitted, are not on that account separated from the diabolical crew, to which they are close tied by evils, which evils follow the life which all carry along with them; they learn afterwards from experience, that to be separated from the hells is to be separated from sins, and that this cannot in any wise be effected, except by a thousand and a thousand means known to the Lord alone, and this by continual succession, if you are willing to believe it, to eternity; for man is so great evil, that he cannot be fully delivered even from one sin to eternity, but only by the mercy of the Lord, if he hath received it, be withheld from sin, and kept in good. How therefore man receives new life and is regenerated, is an arcanum contained in the sanctuary of the word, that is, in it's internal sense, to the intent principally, that whilst the word is read by man, the angels may thence be in their happiness of wisdom, and also at the same time in the delight of serving as means [or mediums.] In this chapter, and in the following, concerning Joseph's brethren, the subject treated of in the internal supreme sense is concerning the glorification of the Lord's natural principle, and in the representative sense concerning the regeneration of the natural principle appertaining to man by the Lord, in the present

present case as to the truths which are of the church in that principle.

5399. Verses 1, 2, 3, 4, 5. *And Jacob saw that there was provision in Egypt, and Jacob said to his sons, wherefore do ye look one at another. And he said, behold I have heard that there is provision in Egypt, go ye down thither, and buy for us thence, and let us live and not die. And Joseph's ten brethren went down, to buy corn out of Egypt. And Benjamin, Joseph's brother, Jacob sent not with his brethren, because he said, peradventure hurt may befall him. And the sons of Israel came to buy in the midst of those who came, because there was famine in the land of Canaan.* And he saw, signifies those things which are of faith: Jacob, signifies the natural principle as to the truth which is of the church: that there was provision in Egypt, signifies the mind [*animus*] of procuring truths by scientifics, which are Egypt: and Jacob said to his sons, signifies perception concerning truths in general: wherefore look ye one at another, signifies why did they hesitate: and he said, behold I have heard that there is provision in Egypt, signifies that truths can be procured by scientifics: go ye down thither and buy for us thence, signifies appropriation thereby: and let us live and not die, signifies thence spiritual life: and they went down, signifies endeavour [*conatus*] and act: Joseph's ten brethren, signifies such truths of the church as corresponded: to buy corn out of Egypt, signifies to appropriate to themselves the good of truth by scientifics: and Benjamin, Joseph's brother, signifies the spiritual of the celestial principle, which is a medium: Jacob sent not with his brethren, signifies that they were without that medium: because he said, peradventure hurt may befall him, signifies that that principle would perish without the celestial of the spiritual principle, which is Joseph: and the sons of Israel came to buy in the midst of those who came, signifies that he was willing that spiritual truths should be procured by scientifics, alike as the rest: because there was famine in the land of Canaan, signifies that there was desolation as to those things which are of the church in the natural principle.

5400. "And he saw"—that hereby are signified those things which are of faith, appears from the signification of seeing, as denoting those things which are of faith, see n. 897, 2325, 2807, 3863, 3869, 4403 to 4421; for sight abstracted from such things as are of the world, that is, spiritual sight, is nothing else but the perception of truth, that is, of such things as are of faith, wherefore by seeing in the internal sense nothing else is signified; for the internal sense comes forth, when those things

things are drawn aside which are of the world, inasmuch as the internal sense relates to such things as are of heaven; the light of heaven, whereby sight is effected there, is divine truth from the Lord, which appears before the eyes of the angels as light, a thousand times brighter than the mid-day light in the world, and this light, inasmuch as it hath life in it, on that account illuminates the sight of the understanding of the angels, at the same time that it illuminates the sight of the eye, and causes an apperception of truth, according to the quantity and quality of the good in which they are principled. Inasmuch as the subject treated of in this chapter, in the internal sense, is concerning those things which are of faith, or concerning the truths of the church, therefore in the very beginning of this chapter it is said, he saw, and by seeing are signified those things which are of faith.

5401. "Jacob"—that hereby is signified the natural principle as to the truth which is of the church appears from the representation of Jacob, as denoting the doctrine of truth in the natural principle, and in the supreme sense of the Lord's natural principle as to truth, see n. 3305, 3509, 3525, 3544, 3599, 4009, 4538.

5402. "That there was provision in Egypt"—that hereby is signified the mind [*animus*] of procuring to himself truths by scientifics, which are Egypt, appears from the signification of provision, as denoting the truths of the church, or the truths which are of faith; that abundance of provision, denotes the multiplication of truth, see n. 5276, 5280, 5292; and from the signification of Egypt, as denoting scientifics, see n. 1164, 1165, 1186, 1462; and that in the genuine sense, the scientifics of the church are denoted, see n. 4749, 4964, 4966; it is involved, that the mind of procuring those things to himself is signified, as is manifest from what presently follows. By the scientifics which are of the church, which in the present case are Egypt, are meant all the knowledges of truth and good, before that they are conjoined with the interior man, or by the interior man with heaven, and thus by heaven with the Lord; the doctrinals of the church and it's rituals, and also the knowledges what and how these represent things spiritual, and the like, are nothing but scientifics, until man sees from the word whether they are true, and thence appropriates them to himself. There are two ways of procuring the truths which are of faith, viz. by doctrinals, and by the word; when man procures them to himself only by doctrinals, he in such case hath faith in those who have concluded those doctrinals from the word, and he confirms them

with himself to be true because others have said so, thus he doth not believe them from his own faith, but from the faith of others; but when he procures them to himself from the word, and hence confirms them with himself to be true, in this case he believes them because they are from the divine [being,] thus from a faith derived from the divine [being.] Every one, who is within the church, first procures to himself the truths which are of faith from doctrinals, and also ought to procure them thence, because he is not yet endued with a sufficient strength of judgment, to enable him to see them himself from the word, but in this case those truths are nothing else but scientifics; but when he is able to view them from his own judgment, if in such case he doth not consult the word to the intent he may thence see whether they be true, they remain with him as scientifics; whereas if in such case he consults the word from an affection and end of knowing truths, he then, when he hath found them, procures to himself those things which are of faith from the genuine fountain, and in such case they are appropriated to him from the divine [being.] These and like things are what are here treated of in the internal sense, for Egypt denotes those scientifics, Joseph denotes truth from the divine [being or principle,] thus truth from the word.

5403. "And Jacob said to his sons"—that hereby is signified perception concerning truths in general, appears from the signification of saying in the historicals of the word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 3595; and from the signification of sons, as denoting the truths which are of faith, see n. 489, 491, 533, 1147, 2623, 3373, 4257; and because they were the sons of Jacob, truths in general are signified, for by the twelve sons of Jacob, as by the twelve tribes, were signified all things of faith, thus truths in general, see n. 2129, 2130, 3858, 3862, 3926, 3939, 4060.

5404. "Wherefore look ye one at another"—that hereby is signified why did they hesitate, may appear without explication.

5405. "And he said, lo! I have heard that there is provision in Egypt"—that hereby is signified that truths may be procured by scientifics, may appear from what hath been above explained, n. 5402, where by there being provision in Egypt is signified the mind of procuring to himself truths by scientifics, which are Egypt; what is meant by the scientifics, which are Egypt, may also be there seen. Provision is here expressed in the original tongue by a term which signifies *breaking*; by a like term also *buying* and *selling* are expressed, where it is said, that

that the sons of Jacob bought it in Egypt, and that Joseph there sold it; the reason is, because in the ancient church, bread was broken when it was given to another, and thereby was signified to communicate from one's own, and to appropriate good from one's own, and thus to do mutual love; for when bread is broken, and given to another, then communication is made from one's own; or when bread is broken amongst several, in such case one bread becomes mutual, consequently there is conjunction by charity; hence it is evident that the breaking of bread was a significative of mutual love. Inasmuch as this rite was received and customary in the ancient church, therefore also by the breaking itself was meant the provision which was made common; that bread denotes the good of love, may be seen, n. 276, 680, 1798, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976. Hence it is that the Lord, when he gave bread, brake it, as in Matthew, "Jesus took the five loaves and two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to the disciples," xiv. 19. Mark vi. 41. Luke ix. 16. Again, "Jesus took the seven loaves and the fishes, and giving thanks, he brake, and gave to his disciples, and the disciples to the multitude," xv. 36. Mark viii. 6. Again, "Jesus took bread, and blessed, and brake, and gave to the disciples, and said, take, eat, this is my body," xxvi. 26. Mark xiv. 22. Luke xxii. 19. And again in Luke, "It came to pass when Jesus lay down with them, he took bread, and blessed, and brake, and delivered it to them: and their eyes were opened, and they knew him. The disciples told how the Lord was known to them in *breaking of bread*," xxiv. 30, 31, 35. And in Isaiah, "This is the fast which I choose, to break thy bread to the hungry," lviii. 6, 7.

5406. "Go ye down thither, and buy for us from thence"—that hereby is signified appropriation by those things, appears from the signification of going down, as denoting towards exterior things, of which we shall speak presently; and from the signification of buying, as denoting appropriation, see n. 4397, 5374; that it is by those things, viz. by scientifics, is signified by thence, viz. from Egypt, for that Egypt denotes scientifics, hath been shewn above. In the word throughout mention is made of going up and going down, in speaking of going from one place to another, not by reason of one place being more elevated than another, but because going up is predicated of going towards interior or superior things, and going down of going towards exterior or inferior things, that is, because going up is predicated of going towards spiritual and celestial things,
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for these are interior things, and are also believed to be superior, and going down is predicated of going towards natural and terrestrial things, for these are exterior things, and are also to appearance inferior; hence it is, that not only here, but also elsewhere in the word throughout, mention is made of going down from the land of Canaan to Egypt, and of going up from Egypt to the land of Canaan, for by the land of Canaan is signified the celestial principle, and by Egypt the natural, for the land of Canaan in the representative sense is the celestial kingdom, consequently celestial and spiritual goods and truths, which also are the interior principle appertaining to the man who is a kingdom of the Lord, whereas Egypt in the representative sense is the natural kingdom, consequently the goods and truths which are of the external church, and which for the most part are scientifics; that to go up is predicated of going towards interior things, see n. 4539.

5407. "And let us live and not die"—that hereby is signified spiritual life, appears from the signification of living and not dying, as denoting spiritual life, for in the internal sense nothing else is signified by living and not dying; for in the other life, by life is signified in general heaven, and specifically eternal happiness, and by death is signified in general hell, and specifically eternal unhappiness therein, which is also evident from several passages in the word; the reason why heaven in general, and eternal happiness specifically, are called life is, because in heaven there is the wisdom of good and the intelligence of truth, and in the wisdom of good and the intelligence of truth there is life from the Lord, from whom is the all of life; but whereas in hell there is the contrary, viz. instead of good evil, and instead of truth the false, and thereby spiritual life is extinct, therefore in hell there is respectively death, for spiritual death is evil and the false, and as appertaining to man it is to will evil, and thence to think the false. Evil genii and spirits are not willing to hear it said of them that they do not live, or that they are dead, for they say that they have life, because they can will and can think, but they are told, that since there is life in good and truth, there cannot in any wise be life in what is evil and false, for they are contraries.

5408. "And they went down"—that hereby is signified endeavour [*conatus*] and act, viz. to procure and appropriate to themselves truths by scientifics, appears from the signification of going down, viz. to Egypt, as denoting both endeavour and act.

5409.

5409. "Joseph's ten brethren"—that hereby are signified such truths of the church as corresponded, appears from the signification of brethren, as denoting the truths which are of the church; these are called the brethren of Joseph, who is truth from the divine [being or principle,] from correspondence; for correspondence causes them to be joined together as brother to brother. By the sons of Jacob are signified all things of faith, or the truths of the church in general, n. 5403, in like manner by the brethren of Joseph, but from correspondence; by the ten sons of Jacob from Leah are signified the truths which are of the external church, and by the two sons of Jacob from Rachel are signified the truths which are of the internal church, as is evident from what was shewn concerning Leah and Rachel, viz. that Leah denotes the affection of exterior truth, and Rachel the affection of interior truth, see n. 3758, 3782, 3793, 3819; that the internal and external of the church are brethren, see n. 1222; the Lord himself calls the truths thence derived and the goods thence derived, corresponding by charity and faith, brethren, that is, those who are in truths and thence in good; as in Matthew, "The king shall say to them, verily I say unto you, inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me," xxv. 40. And in another place, "Jesus answered them, saying, who is my mother, or my brethren? And looking round about, he said, behold my mother and my brethren, for whosoever shall do the will of God, he is my brother, and my sister, and my mother," Mark iii. 33, 34, 35. Matt. xii. 49. Luke viii. 21.

5410. "To buy corn from Egypt"—that hereby is signified to appropriate to themselves the good of truth by scientifics, appears from the signification of buying, as denoting to appropriate, see n. 4397, 5374, 5406; and from the signification of corn, as denoting the good of truth, see n. 5295; and from the signification of Egypt, as denoting scientifics, see above, n. 5401.

5411. "And Benjamin the brother of Joseph"—that hereby is signified the spiritual of the celestial principle which is a medium [or mean,] appears from the representation of Benjamin, as denoting the spiritual of the celestial principle, see n. 4592; that the spiritual of the celestial principle is a medium [or mean,] may also be there seen. In general it is to be noted, that the internal cannot have communication with the external, and vice versa, unless there be a medium [or mean,] consequently that truth from the divine [being or principle,] which

is Joseph, cannot have communication with truths in general in the natural principle, which are the sons of Jacob, without the medium (or mean) which is represented by Benjamin, and is called the spiritual of the celestial principle; the medium, in order to be a medium, ought to partake of each, viz. of the internal and of the external. The reason why a medium is necessary is, because the internal and external are most distinct from each other, and so distinct that they may be separated, as man's ultimate external, which is the body, is separated, when he dies, from his internal which is his spirit; the external then dies, when the medium is broken, and the external then lives, when the medium intervenes; and according to the quantity and quality of the intervention of the medium, is the quantity and quality of life in the external. Inasmuch as the sons of Jacob were without Benjamin, that is, without the medium, therefore Joseph could not manifest himself to his brethren, and on this account he spake with them hard things, calling them spies, and putting them into custody, and for this reason also they knew not Joseph. But what the quality of this medium was, which is represented by Benjamin, and is called the spiritual of the celestial principle, cannot be described the apprehension, for notions are wanting concerning the celestial of the spiritual principle, which is Joseph, and concerning the truths of the church, only as far as they are scientifics, which are the sons of Jacob, hence also concerning the spiritual of the celestial principle, which is Benjamin; but in heaven the quality of that medium appears as in clear day, being exhibited there by representatives ineffable, in the light of heaven, in which at the same time is perception; for the light of heaven is intelligence itself from the divine (being or principle,) whence there is perceptivity in singular the things which are represented by that light; this is not given in the light of the world, for this light hath nothing in it of intelligence, but by it is produced understanding by an influx of the light of heaven into it, and at the same time in such case by an influx of the perceptivity which is in the light of heaven. Hence it is, that man is so far in the light of heaven as he is in intelligence, and that he is so far in intelligence as he is in the truths of faith, and that he is so far in the truths of faith as he is in the good of love, consequently that man is so far in the light of heaven, as he is in the love of good.

5412. "Jacob sent not with his brethren"—that hereby is signified that they were without that medium, may appear from what hath been just now said above.

5413.

5413. "Because he said, peradventure hurt may befall him"—that hereby is signified that it would perish without the celestial of the spiritual, which is Joseph, appears from the signification of hurt befalling him, as here denoting to perish; these things were said by the father, because he loved him, and was afraid lest he should perish amongst his brethren, like Joseph; but these same things were adduced and received in the word on account of the internal sense, which is, that the medium with externals only, without the internal, would perish, for the medium is Benjamin, externals are the sons of Jacob, and the internal is Joseph. Every medium also, with externals alone, without an internal, perisheth, for the case with a medium is this; it exists from the internal, hence also it subsists from the internal, for it exists by the intuition [view or looking into] of the internal into the external from an affection and end of associating the external to itself; thus what is a medium is conjoined to the internal, and from the internal with the external, but not with the external without the internal. Hence it is evident, that that, which is a medium, with the external alone without the internal, must perish. Moreover it is a general law, as well in those things which are of the spiritual world, as in those which are of the natural world, that a prior principle can subsist with its prior, but not without it with the posterior, and that it would perish, if left with the latter alone, the reason is, because every thing, without connection with a principle prior to itself, is without connection with the first [being or principle,] from whom is the all of existence and of subsistence.

5414. "And the sons of Israel came to buy in the midst of those who came"—that hereby is signified that he willed that spiritual truths should be procured by scientifics, alike as the rest, appears from the signification of the sons of Israel, as denoting spiritual truths, for sons are truths, see above, n. 5403, and Israel is the celestial spiritual man from the natural, n. 4286, 4570, 4598; thus the sons of Israel are spiritual truths in the natural principle; and from the signification of buying, as denoting to be procured; and from the signification of in the midst of those who came, as denoting alike as the rest, viz. which are procured by scientifics.

5415. "Because the famine was in the land of Canaan"—that hereby is signified that there was desolation as to those things which are of the church in the natural principle, appears from the signification of famine, as denoting a defect of knowledge, and thence desolation, see n. 3364, 5277, 5279, 5281, 5300,

5300, 5360, 5376; and from the signification of the land of Canaan, as denoting the church, see n. 3705, 4447, and inasmuch as it denotes the church, it denotes also that which is of the church; hence it is, that by famine being in the land of Canaan, is signified desolation as to those things which are of the church; the reason why it denotes those things in the natural principle is, because they are predicated of the sons of Jacob, by whom are signified those things which are of the external church, n. 5409, consequently which are of the church in the natural principle.

5416. Verses 6, 7, 8. *And Joseph he was governor over the land, he sold to all the people of the land; and Joseph's brethren came, and bowed themselves to him the faces to the earth. And Joseph saw his brethren, and acknowledged them, and behaved himself strange to them, and spake with them hard things, and said to them, whence came ye, and they said, from the land of Canaan to buy food. And Joseph acknowledged his brethren, but they did not acknowledge him. And Joseph he was governor over the land,* signifies that the celestial of the spiritual principle or truth from the divine reigned in the natural principle where the scientifics were: he sold to all the people of the land, signifies that from him was all appropriation: and Joseph's brethren came, signifies the general truths of the church without mediation: and they bowed themselves to him the faces to the earth, signifies humiliation: and Joseph saw his brethren and acknowledged them, signifies perception and acknowledgment by the celestial of the spiritual principle: and behaved himself strange to them, signifies non-conjunction because without a medium: and spake with them hard things, signifies hence also non-correspondence: and said to them, whence came ye, signifies exploration: and they said, from the land of Canaan, signifies that they were of the church: to buy food, signifies to appropriate the truth of good: and Joseph acknowledged his brethren, signifies that those truths of the church appeared to the celestial of the spiritual principle from its light: and they did not acknowledge him, signifies that truth from the divine [being or principle] did not appear in the natural light which was not yet illuminated by celestial light.

5417. "And Joseph he was governor over the land"—that hereby is signified that the celestial of the spiritual principle, or truth from the divine (being or principle,) reigned in the natural principle where the scientifics are, appears from the representation of Joseph, as denoting the celestial of the spiritual principle, see n. 4286, 4963, 5249, 5307, 5331, 5332; that
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the celestial of the spiritual principle is truth from the divine [being or principle,] will be seen below ; and from the signification of a governor, as denoting him who reigned ; and from the signification of the land, in this case the land of Egypt, as denoting the natural mind, thus the natural principle, see n. 5276, 5278, 5280, 5288, 5301 ; that the celestial of the spiritual principle reigned in the natural principle, where the scientifics are, may be seen, n. 5373 ; that Egypt in the internal sense is the scientific principle, may be seen, n. 1164, 1165, 1186, 1462, 4749, 4964, 4966. The ground and reason why the celestial of the spiritual principle is truth from the divine [being or principle] is, because the Lord's internal human [principle,] before it was fully glorified, inasmuch as it was the receptacle of the divine [principle] itself, was the celestial of the spiritual principle, so to be called, because it cannot be expressed in other terms or forms of thought ; this receptacle or recipient of the divine [being or principle] is the same with truth from the divine (being or principle ;) that Joseph denotes that truth, may be seen, n. 4723, 4727.

5418. "He selleth to all the people of the land"—that hereby is signified that from him is all appropriation, appears from the signification of selling, as denoting appropriation, see n. 5371, 5374 ; and from the signification of the people of the land, as denoting the truths which are of the church, see n. 2928, in the present case in the natural principle, n. 5409.

5419. "And Joseph's brethren came"—that hereby are signified the general truths of the church without mediation, appears from the signification of Joseph's brethren, as denoting the general truths of the church, see above, n. 5409 ; the reason why they were without mediation is, because they were without Benjamin, who is the medium ; that Benjamin is the medium, may be seen, n. 5411, 5413, above.

5420. "And bowed themselves to him the faces to the earth"—that hereby is signified humiliation, appears from the signification of bowing themselves, as denoting humiliation, see n. 2153 ; and that the faces to the earth denotes the humiliation of adoration, see n. 1999. By humiliation here is not meant humiliation from acknowledgment, and consequent internal humiliation, but external humiliation, because it was before the governor of the land grounded in a received custom ; the reason why internal humiliation is not meant, but only external, is, because there was not as yet correspondence, and by correspondence conjunction ; when the natural principle is in this state, it can indeed humble itself, and also in the highest degree, but

only in consequence of acquired habit, being a gesture without the genuine affection producing it, thus it is somewhat corporeal without it's soul; such humiliation is here meant.

5421. "And Joseph saw his brethren, and acknowledged them"—that hereby is signified perception and acknowledgment by the celestial of the spiritual principle, appears from the signification of seeing, as denoting perception, see n. 2150, 3764, 4567, 4723; and from the representation of Joseph, as denoting the celestial of the spiritual principle, see above, n. 5417; and from the signification of his brethren, as denoting the general truths of the church, see also above, n. 5419; and from the signification of acknowledging, as denoting acknowledgment from perception. Concerning this acknowledgment on the part of Joseph, and non-acknowledgment on the part of his brethren, see below, n. 5422, 5427, 5428.

5422. "And behaved himself strange to them"—that hereby is signified non-conjunction because without a medium, appears from the signification of behaving himself strange, as here denoting non-conjunction because without a medium, for he who is not in reciprocal conjunction, because without a medium, appears strange, as internal truth, or truth immediately from the divine (being or principle,) to those who are in external truths; hence now it is, that Joseph behaved himself strange to his brethren, not that he was strange, for he loved them, for turning from them he wept, verse 24, but the strangeness on their part, by reason of non-conjunction, is represented by him so behaving himself; as for example, where it is said in the word, that Jehovah or the Lord behaveth himself strange to the people, opposeth himself to them, rejecteth them, damnneth, casteth into hell, punisheth, delighteth in doing such things, in the internal sense is meant, that they behave themselves strange to Jehovah or the Lord, oppose themselves to him, are in evils which reject them from his face, which damn them, which cast into hell, and which punish, and that such things in no wise proceed from Jehovah or the Lord; but it is so said in the word by reason of the appearance, for so it appears to the simple. The case is similar with internal truths, when they are viewed by external truths without conjunction by a medium; in such case the former truths appear altogether strange to the latter, yea, sometimes opposite, when yet the opposition is not in the internal truths, but appertains to the external truths; for these latter, without conjunction by a medium, cannot view the former otherwise than from the light of the world separate from the light of heaven, consequently as strange to (or alienated

ated from) themselves. But on this subject more will be said in what follows.

5423. "And spake with them hard things"—that hereby is signified hence also non-correspondence, appears from the same explication which was given above concerning his behaving himself strange to them; to behave himself strange hath respect to affection which is of the will, and to speak hard things hath respect to thought which is of the understanding, for to speak in the internal sense is to think, see n. 2271, 2287, 2619; for the internal then appears strange to the external, when there is no affection, and the internal then appears to speak hard things, when there is no correspondence. For correspondence is the appearing of the internal in the external, and it's representation there, wherefore where there is non-correspondence, there is no appearing of the internal in the external, consequently in the latter there is no representation of the former, hence comes what is hard.

5424. "And said to them, whence came ye"—that hereby is signified exploration, appears without explication.

5425. "And they said, from the land of Canaan"—that hereby is signified that they were of the church, appears from the signification of the land of Canaan, as denoting the church, see n. 3705, 3686, 4447.

5426. "To buy food"—that hereby is signified to appropriate the truth of good, appears from the signification of buying, as denoting to appropriate to themselves, see n. 4397, 5374, 5406, 5410; and from the signification of food, as denoting the truth of good, see n. 5293, 5340, 5342.

5427. "And Joseph acknowledged his brethren"—that hereby is signified that those truths of the church appeared to the celestial of the spiritual principle from it's light, appears from the signification of acknowledging, as denoting to perceive, to see, thus to appear; and from the representation of Joseph, as denoting the celestial of the spiritual principle, concerning which see above; and from the signification of his brethren, as denoting the general truths of the church, see above, n. 5409, 5419; and whereas by Joseph acknowledging his brethren, these things are signified, viz. that the general truths of the church appeared to the celestial of the spiritual principle, it follows that they appeared from the light in which the celestial of the spiritual principle was, thus from the celestial light of the spiritual principle; from this light, which is truth from the divine (being or principle,) see n. 5417, appear all and singular the truths which are beneath, or which are in the natural principle,

ciple, but not vice versa, if there be not a medium, still less if there be not correspondence, and by correspondence conjunction, which may be very evident from this consideration, that the angels who are in the heavens, thus in the light of heaven, can see all and singular the things which are doing in the world of spirits, which world is proximately beneath the heavens, also all and singular the things which are doing in the earth of those beneath (*in terra inferiorum*,) yea, which are doing in the hells, but not vice versa. The case also is this, that the angels of a superior heaven can see all things which are doing beneath them in an inferior heaven, but not vice versa, unless there be a medium; there are also medium spirits, whereby communication is effected to and fro; on which account, they who are beneath, and who have no medium, and much more they who have no correspondence, when they look into the light of heaven, can see nothing at all, but every thing therein appears in total obscurity, when yet they, who are in that light, are in the clearest day. This may be illustrated by the following experience; there appeared to me a great city, containing a thousand and a thousand varieties of delightful and beautiful objects; I saw them because there was a medium given, but the spirits who were attendant upon me, inasmuch as they were without a medium, could not see the smallest thing there; and it was said, that they who are not in correspondence, although they are in the city, do not apperceive a single thing contained in it. The case in this respect is like that of the interior man, or his spirit, which is also called the soul, and which can see all and singular the things which are and are doing in the exterior, but not vice versa, unless there be correspondence and a medium; hence it is, that to the exterior man, which is not in correspondence, the interior appears as nothing, insomuch that whilst any thing is said concerning the interior man, it appears to the exterior either so obscure, that he is unwilling even to turn his sight towards it, or as a thing of nought, which cannot be credited; but when there is correspondence, then the exterior man also sees through a medium what is transacting in the interior; for the light, which the interior man hath, floweth-in through the medium into the light which the exterior man hath, and illuminates it, by virtue of which illumination there is a manifestation of what exists with the interior man, and hence the exterior or natural man hath intelligence and wisdom; but if there be not a medium, and especially if there be not correspondence, in this case the interior man sees and perceives what is transacting in the exterior, and in some measure also leads, but not vice versa. But

But if there be contrariety, that is to say, if the exterior man altogether perverts or extinguishes what flows-in through the interior, in this case the interior man is deprived of his light which is from heaven, and communication towards heaven is closed to him, but communication to the exterior man from hell is opened. See more on this subject in what now follows.

5428. "And they did not acknowledge him"—that hereby is signified that truth from the divine (being or principle) did not appear in natural light not yet illuminated by celestial light, may appear from what immediately precedes, for when by Joseph acknowledging his brethren, is signified that the general truths of the church appeared to the celestial of the spiritual principle from it's light, it follows that by their not acknowledging him is signified, that the celestial of the spiritual principle, or truth from the divine (being or principle,) did not appear to the general truths of the church in the natural light not yet illuminated by celestial light. How this case is, is indeed manifest from what was said immediately above, but inasmuch as it is an arcanum, it may be expedient to illustrate it by examples; let the glory of heaven be taken for an example; they who think of the glory of heaven from natural light not yet illuminated by celestial light, because without a medium, and especially if there be not correspondence, cannot form any other idea concerning it than as concerning the glory of the world, inasmuch as, whilst they read the prophetic Revelations, particularly of John in the Apocalypse, all things in heaven are described as being most magnificent; but when they are told that the glory of heaven exceeds all the magnificence of the world, insomuch that this latter can scarce be compared with it, and that yet this is not the glory of heaven, but that the glory of heaven is the divine (principle) which beams forth from singular the things which appear there, and is the perception of things divine, and consequent wisdom; but that this glory is only for those in heaven, who make no account of that magnificence in comparison with wisdom, and attribute all wisdom to the Lord, and none at all to themselves; this glory of heaven, when it is viewed by natural light without a medium, and especially if there be not correspondence, is in no wise acknowledged. Let us take angelic power for another example; they who think of angelic power, especially of the power of the archangels mentioned in the word, from natural light not illuminated by the light of heaven, because without a medium, and particularly if there be not correspondence, cannot form any other idea concerning it, than as concerning the power of the powerful in the world,
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viz. that they have thousands and thousands of inferiors over whom they bear rule, and that eminent stations in heaven consist in such rule; but when they are told, that indeed angelic power exceeds all the power of the powerful in the world, and that it is so great, that one amongst the lesser angels can drive away myriads of infernals, and thrust them down into their hells, and that hence also in the word they are called powers and likewise dominions; but that nevertheless the least of them is the greatest, that is to say, he is most powerful, who believes, wills, and perceives that all of power is from the Lord, and nothing from himself, on which account they, who are powers in heaven, are absolutely averse from all self-derived power; this also, when it is viewed by natural light without a medium, and especially if there be not correspondence, is not acknowledged. Let us take another example; he who looks at the principle of freedom from the natural principle without a medium, and especially if there be not correspondence, cannot know any other, than that freedom consists in thinking and willing from self, and in being able to act unrestrainedly as he thinks and wills, wherefore also the natural man, to the intent that he may have whatsoever he thinks and wills, wills to be the most opulent, and to the intent that he may be able to act whatsoever he thinks and wills, wills to be the most potent, and he believes that in such case he is in the greatest freedom, and hence in the very principle of happiness; but if he be told, that the principle of freedom, which is called celestial freedom, is nothing at all of this sort, but that it consisteth in willing nothing from self, but from the Lord, yea, and in thinking nothing from self, but from heaven, and hence that the angels are overwhelmed with sorrow and grief, if it is permitted them to think from themselves, and to will from themselves, this is not acknowledged. From these considerations it may in some sort be manifest, how this case is, viz. that truth from the divine [being or principle] doth not appear in natural light not yet illuminated by celestial light, which is signified by Joseph's brethren not acknowledging him.

5429. Verses 9 to 16. *And Joseph remembered the dream which he dreamed of them, and said to them, ye are spies, to see the nakedness of the land ye have come. And they said to him, nay, my lord, and thy servants come to buy food. We are all the sons of one man, we are right, thy servants are not spies. And he said unto them, nay, but to see the nakedness of the land ye have come. And they said, thy twelve servants we are brethren, the sons of one man, in the land of Canaan, and behold the youngest*

youngest is with our father at this day, and one is not. And Joseph said unto them, this is what I spake to you, saying, ye are spies. In this ye shall be proved, let Pharaoh live, if ye shall go forth hence, unless your youngest brother come hither. Send one of you, and let him receive your brother, and ye shall be bound, and your words shall be proved, whether the truth be with you, and if not, let Pharaoh live, ye are spies. And Joseph remembered the dreams which he dreamed of them, signifies that the celestial of the spiritual principle foresaw what would happen concerning the general truths of the church in the natural principle: and said to them, signifies perception thence: ye are spies, signifies that [they came] only to catch at gain: to see the nakedness of the land ye have come, signifies that nothing seemed better to them than for themselves to know that there are not truths: and they said unto him, nay, my lord, we are right, signifies that thus they are truths in themselves: and thy servants are come to buy food, signifies that they are to be appropriated to the natural principle by good: we are all the sons of one man, signifies that those truths are from one origin: we are right, signifies that thus they are truths in themselves: thy servants are not spies, signifies that thus they are not for the sake of gain: and he said unto them, nay, but to see the nakedness of the land ye have come, signifies that it is no concern to them whether they be truths: and they said, thy twelve servants we are brethren, signifies that all things of faith were thus conjoined together: the sons of one man, signifies from one origin: in the land of Canaan, signifies in the church: and behold the youngest is with our father at this day, signifies that there was also conjunction with spiritual good: and one is not, signifies that the divine spiritual [principle,] from which [that conjunction proceeds,] doth not appear: and Joseph said to them, signifies perception concerning that subject: this is what I spake to you, signifies that it is true as I thought: saying, ye are spies, signifies that they are in the truths of the church for the sake of gain; in this shall ye be proved, signifies it shall be seen whether it be so: let Pharaoh live, signifies what is certain: if ye shall go forth hence, unless your youngest brother come hither, signifies that it must needs be that the truths appertaining to them are of such a character, unless they be conjoined to spiritual good: send one of you, and let him receive your brother, signifies if there be only any conjunction with that good: and ye shall be bound, signifies notwithstanding there be separation in the rest: and your hearts shall be proved, whether truth be with you, signifies that in such

such case it will so exist: and if not, let Pharaoh live, ye are spies, signifies otherwise it is certain that ye have truths only for the sake of gain.

5430. "And Joseph remembered the dreams which he dreamed of them"—that hereby is signified that the celestial of the spiritual principle foresaw what would happen concerning the general truths of the church in the natural principle, appears from the signification of remembering, as denoting presence, for the thing, of which there is remembrance, is presented present; that to remember is predicated of foresight, see n. 3966; and from the representation of Joseph, as denoting the celestial of the spiritual principle, of which frequent mention is made above; and from the signification of dreams, as denoting foresight, prediction, event, see n. 3698, 5091, 5092, 5104, in the present case therefore foresight of what would happen to the general truths of the church in the natural principle, for those truths are signified by the sons of Jacob, see n. 5409, 5419; wherefore also it is said, which he dreamed of them.

5431. "And said to them"—that hereby is signified perception thence, appears from the signification of saying, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509.

5432. "Ye are spies"—that hereby is signified that [they came] only to catch gain, appears from the signification of spies, as here denoting to catch at gain; that nothing else is meant by spies in the internal sense, is manifest from the series; for the subject treated of in the internal sense is concerning the truths of the church, that they were to be appropriated to the natural principle, and that they cannot be appropriated thereto, except by influx from the celestial of the spiritual principle through a medium; those truths of the church are the sons of Jacob, or the brethren of Joseph, the celestial of the spiritual principle is Joseph, and the medium is Benjamin. How this case is, was shewn, n. 5402, viz. that the truths of faith of the church, which are called doctrinals, in the first age, when they are learnt, are not otherwise apprehended, and committed to the memory, than as other scientifics, and remain as scientifics until man begins to view them from his own sight, and to see whether they be true, and when he hath seen that they are true, is then willing to act according to them; this view and this will cause them to be no longer scientifics, but precepts of life, and finally life, for thus they enter into the life, to which they are appropriated. They who have arrived at adult age, and
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more so they who have arrived at old age, and have not viewed the truths of the church, which are called doctrinals, from their own sight, and seen whether they be true, and have not been willing in the next place to live according to them, do not retain them with themselves otherwise than as other scientifics, which are only in their natural memory, and thence in the mouth; and when they speak them, they do not speak them from their interior man, or from the heart, but only from the exterior man, and from the mouth; when a man is in this state, he cannot in any wise believe that the truths of the church are true, howsoever it may seem to himself that he believes; the reason why it seems to himself that he believes them to be true is, because he hath trust in others, and hath confirmed in himself what he hath received from others; to confirm the things received from others, whether they be true or false, is very easy, nothing being requisite for this purpose but ingenuity alone: these truths of the church, or they who in such a sort are in the truths of the church, are signified by spies coming to see the nakedness of the land; for they do not believe the doctrinals of their church from any affection of truth, but from the affection of hunting after honours, or of catching at gain, on which account in themselves they scarce believe any thing, for the most part cherishing denial in heart, and regarding their doctrinals as a merchant doth his merchandize; and they then appear to themselves learned and wise, when of themselves they see that truths are not truths, and still can persuade the vulgar that they are truths; that very many of those, who have pre-eminence in the church, are of this character, appears manifestly from their state in the other life; for whithersoever they go in that life, they are in the sphere of their affections and consequent thoughts, which sphere is manifestly perceived by others, whence it is known to open sense, what was the quality of their affection of truth, and what the quality of their faith; this manifestation is not made in the world, for in the world there is no spiritual perception of such characters, and this being the case, they do not make themselves manifest, for they would be deprived of their gain. That they are spies, may be evident enough from this consideration, that men of this description seek for nothing else but spots and blemishes amongst those who are principled in truth from good, to the intent that they may fix upon them a charge of blame, and condemn them; such, whether they be of the Papists so called, or of the Reformed, or of the Quakers, or of the Socinians, or of the Jews, when once they have confirmed with themselves

the doctrinals of their own particular church, what are they else than spies, inasmuch as they ridicule and condemn the most essential truths, if taught in any other church than their own, not apprehending that truths are truths [independent of the church in which they are taught]; the reason is, because they have not an affection of truth for truth's sake, still less for the sake of life, but for the sake of gain; such also, when they read the word, scrutinize it solely with a view of confirming scientific doctrinals for the sake of gain, and several of them scrutinize the word, that they may see the nakedness of the land, that is to say, that they may see that the truths of the church are not truths, but only serviceable to persuade others that they are truths, for the sake of lucre. But they who are in the affection of truth for the sake of truth and for the sake of life, consequently for the sake of the Lord's kingdom, have indeed faith in the doctrinals of the church, but still they search the word for no other end than for the sake of truth, and hence they derive their faith and their conscience; if they are told by any one, that they must abide in the doctrinals of the church in which they were born, they think with themselves that, if they had been born in Judaism, in Socinianism, in Quakerism, in Christian Gentilism, or even out of the church, the same thing would have been told them by those amongst whom they were born, it being the general cry, here is the church, here is the church, here are truths and no where else; and this being the case, they are of opinion that the word ought to be searched, with devout prayer to the Lord for illustration: such do not disturb any one within the church, neither do they at any time condemn others, knowing that every one, who is a church, liveth from his faith.

5433. "To see the nakedness of the land ye have come"—that hereby is signified that nothing seemed better to them than for themselves to know that there are not truths, appears from the signification of coming to see, as denoting a desire to know that it is so, consequently that nothing was better for them than to know; and from the signification of nakedness, as denoting without truths, thus that there are not truths, of which we shall speak presently; and from the signification of land, as denoting the church, see n. 566, 662, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535; in this passage therefore the nakedness of the land denotes the want of truths in the church. The reason why nakedness denotes what is deprived of truths, or without truths, is, because garments in general signify truths, and every specific garment signifies some singular truth, see n. 2576,

n. 2576, 3301, 4545, 4677, 4741, 4742, 4763, 5248, 5319, hence nakedness signifies being without truths, as will be seen also below from passages out of the word. How the case herein is, is evident from what was said above, n. 5433, viz. that they who learn truths, not for the sake of truth and for the sake of life, but for the sake of gain, must needs think with themselves that the truths of the church are not truths; the reason is, because the affection of gain is an earthly affection, and the affection of truth is a spiritual affection, and the one or the other must have the dominion, inasmuch as no one can serve two lords; wherefore where the one affection is, the other is not, thus where the affection of truth is, there the affection of gain is not, and where the affection of gain is, there the affection of truth is not; hence it is, that if the affection of gain have the dominion, it must needs be that nothing will seem better, than that truths should not be truths, and still nothing seem better, than that truths be believed to be truths by others: for if the internal man looks downwards, viz. to earthly things, and there places his all, it is absolutely impossible for him to look upwards, and there place any thing, inasmuch as earthly things altogether absorb and suffocate; the reason is, because the angels of heaven cannot be attendant on man in earthly things, wherefore they recede, and in such case infernal spirits accede, who cannot be with man in heavenly things, hence heavenly things are of no account to him, and earthly things are all to him, and when earthly things are all to him, then he believes himself more learned and wise than all others in this, that he denies in himself the truths of the church, saying in his heart that they are for the simple; he must therefore be either in earthly affection, or in heavenly affection, for he cannot be with the angels of heaven, and at the same time with the infernals, inasmuch as in this case he would hang between heaven and hell; but when he is in the affection of truth for the sake of truth, that is, for the sake of the Lord's kingdom, (for the divine truth is there,) thus for the sake of the Lord himself, he is then amongst the angels, and in this case neither doth he despise gain, so far as it is conducive to the purposes of his life in the world, only he doth not regard it as an end, but regards the uses thence derived which he considers as mediate ends in respect to the ultimate heavenly end; thus he in no degree places his heart in gain. That nakedness signifies to be without truths, may also be manifest from other passages in the word, as in the Apocalypse, "Write to the angel of the church of the Laodiceans, because thou sayest
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"I am rich, and am increased with goods, and have no need
 "of any thing, when thou knowest not that thou art miserable
 "and wretched, and needy, and blind and *naked*," iii. 17, where
 naked denotes being in want of truth. Again, "I counsel
 "thee to buy of me gold purified in the fire, that thou mayest
 "be rich, and white garments that thou mayest be clothed,
 "and that *the shame of thy nakedness* may not be manifested,"
 iii. 18; to buy gold denotes to procure and appropriate to
 themselves good; that thou mayest be rich denotes to be prin-
 cipated in celestial and spiritual good; white garments denote
 spiritual truths; the shame of nakedness denotes being without
 goods and truths; that buying denotes procuring and appro-
 priating, see n. 5374; that gold is celestial and spiritual good,
 n. 1551, 1552; that garments are truths, n. 1073, 2576, 4545,
 4763, 5248, 5319; that white is predicated of truth, because
 from the light of heaven, n. 3301, 3993, 4007, 5319. Again,
 "Behold I come as a thief, blessed is he who watcheth, and
 "keepeth his garments, *that he may not walk naked*," Apoc.
 xvi. 15; he who keepeth his garments denotes who keepeth
 truths; that he may not walk naked, denotes lest he should be
 without truths. So in Matthew, "The king shall say to those
 "on the right hand, *I was naked and ye clothed me*, and to
 "those on the left hand, *naked and ye clothed me not*," xxv.
 36, 43, where naked denotes the good who acknowledge that
 in themselves there is nothing of good and truth, see n. 4958.
 And in Isaiah, "Is not this a fast, to break thy bread to the
 "hungry, and that thou bring into thine house the afflicted out-
 "casts, *when thou seest the naked that thou cover him*," lviii. 7.
 where the sense is the same. And in Jeremiah, "Jerusalem
 "hath sinned a sin, therefore she is become as a menstruous
 "woman, all who honoured her have esteemed her vile, be-
 "cause *they have seen her nakedness*," Lam. i. 8, where naked-
 ness denotes without truths. And in Ezechiel, "Thou hast
 "come to ornaments of ornaments, thy breasts were made
 "solid, and thy hair grew, yet thou wast *naked and stripped*.
 "I spread my wing over thee, and *covered thy nakedness*. Thou
 "hast not remembered the days of thy youth, *when thou wast*
 "*naked and stripped bare*," xvi. 7, 8, 22, speaking of Jerusa-
 lem, whereby is meant the ancient church, what her quality was
 when she was established anew, and what her quality afterwards
 became, viz. that at first she was without truths, but afterwards
 was instructed in truths, and that finally she rejected them.
 Again, "If there be a just man, who hath done justice and
 "judgment, let him give his bread to the hungry, and *cover the*
 "naked

"*naked with a garment*," xviii. 7; to cover the naked with a garment denotes to instruct in truths those who desire truths. And in Hosea, "*Lest peradventure I strip her naked*, and set her as in the day that she was born, and make her as a wilderness, and place her as a land of drought, and slay her by thirst," ii. 3; to strip her naked denotes that she may be without truths. And in Nahum, "*I will shew to the nations thy nakedness*, and to the kingdoms thy disgrace," iii. 5; to shew to the nations nakedness denotes deformity, all deformity arising from the want of truths, and all beauty from truths, see n. 4985, 5199.

5434. "And they said unto him, nay Lord, we are right"—that hereby is signified that they are truths in themselves, appears from the signification of saying to him, nay Lord, as denoting that they were not to catch at gain, which is signified by Joseph's words, Ye are spies, see n. 5432, and as not denoting that nothing seemed better to them than for themselves to know that they are not truths, which is signified by Joseph's words, to see the nakedness of the land ye have come, see n. 5433; and from the signification of we are right, as denoting that they are truths in themselves; for right signifies truth in the internal sense in this as in many other passages in the word. This sense, viz. that they are truths in themselves, follows from the series, for which those, who have procured to themselves the truths of the church for the sake of gain, truths are not indeed truths to them, as was shewn above, n. 5433, but still they may be truths in themselves, for the truths themselves of the church in general are signified by the sons of Jacob. The reason why they who are right denote truths in the abstract is, because in the internal sense all things are abstracted from persons; that the idea of person is turned into the idea of thing, see n. 5225, 5287; the reason is, because thought and consequent speech, in any other case, must needs be drawn away and carried down from thing and the view thereof to such considerations as regard person, and moreover thought and consequent speech cannot otherwise become universal, and comprehend many things together, still less things indefinite and ineffable, as appertaining to the angels: nevertheless what is thus abstracted involves persons, viz. those who are principled therein; hence it is that they who are right signify truths.

5435. "And thy servants come to buy food"—that hereby is signified that they are to be appropriated to the natural principle by good, viz. those truths, appears from the signification
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tion of servants, as denoting inferior principles, and respectively natural, see n. 2541, 3019, 3020, 5161, 5164, 5305, hence also truths, n. 3409, for truths are subject to good, and things which are subject are in the word called servants, in the present case therefore truths in the natural principle are called servants in respect to the celestial of the spiritual principle; and from the signification of buying, as denoting to be appropriated, see n. 4397, 5374, 5410; and from the signification of food, as denoting celestial and spiritual good, see 5147, also truth adjoined to good, n. 5340, 5342, in the present case therefore truth about to be adjoined to the natural principle by good, thus about to be appropriated: truth is in no case appropriated to man except by good, but when it is appropriated by good, in such case truth becomes good, for in such case it acts in unity therewith; for they constitute together as it were one body, whereof the soul is good, the truths in that good being as it were the spiritual fibres, which form the body; wherefore also by fibres are signified the inmost forms proceeding from good, and by nerves are signified truths, n. 4303, 5189.

5436. "We are all the sons of one man"—that hereby is signified that those truths are from one origin, appears from the signification of sons, in the present case the sons of Jacob, as denoting truths in general, agreeable to what has been often shewn above; that being of one man denotes that they are from one origin, is manifest without explication.

5437. "We are right"—that hereby is signified that thus they are truths in themselves, appears from the signification of we are right, as denoting truths themselves, see just above, n. 5434.

5438. "Thy servants are not spies"—that hereby is signified that they are not for the sake of gain, appears from the signification of spies, as denoting those who are in the truths of the church for the sake of gain, see above, n. 5432, in the present case denoting that they are not such.

5439. "And he said unto them, nay, but to see the nakedness of the land are ye come"—that hereby is signified that it is no matter of concern to them whether they be truths, appears from the signification of seeing the nakedness of the land, as denoting that nothing seemed better to them than for themselves to know that they are not truths, see n. 5433, in the present case denoting the same, viz. that they are unconcerned whether they be truths.

5440. "And they said, thy twelve servants we are brethren"—that hereby is signified that all things of faith are thus conjoined

joined together, appears from the signification of twelve, as denoting all, and when predicated of the sons of Jacob, as in the present case, or of the tribes named from them, and also of the apostles, denoting all the things of faith in one complex, see n. 577, 2089, 2129, 2130, 2553, 3272, 3488, 3858, 3862, 3913, 3926, 3939, 4060; and from the signification of brethren, as denoting conjunction by good, for truths, when they are conjoined by good, put on a sort of brotherhood one amongst another: in case they appear conjoined without good, still however they are not conjoined, inasmuch as the falses of evil are always entering in and disjoining; the reason is, because they have not one origin from which they are derived, nor one end to which they are directed; the first principle and the last must conjoin, before conjunction can be effected, the first principle must be the good from which they are derived, and the last principle must be the good to which they tend: and further, that truths may be conjoined, the principle of good must reign universally, for what reigns universally, that conjoins. That brother denotes the affection of good, thus good, may be seen, n. 2524, 3303, 3459, 3803, 3815, 4121.

5441. "The sons of one man"—that hereby is signified from one origin, appears from what was said above, n. 5436, where like words occur.

5442. "In the Land of Canaan"—that hereby is signified in the church, appears from the signification of the land of Canaan, as denoting the Lord's kingdom and church, see n. 1413, 1437, 1607, 3038, 3481, 3705, 3686, 4447.

5443. "And lo! the youngest is with our father at this day"—that hereby is signified that there was also conjunction with spiritual good, appears from the representation of Benjamin, who is here the youngest, as denoting a conjoining medium, of which we shall speak presently; and from the representation of Jacob, in this case Israel, who is here the father, as denoting spiritual good, see n. 3654, 4596. That Benjamin is the spiritual of the celestial principle, which is a medium, see n. 4592, 5411, 5413, 5419, viz. a medium between the natural principle, or those things which are of the natural principle, and the celestial of the spiritual principle, which is Joseph; and whereas Benjamin is a medium, and Israel is spiritual good, therefore by these words, lo, the youngest is with our Father at this day, is signified conjunction with spiritual good.

5444. "And one is not"—that hereby is signified that the divine spiritual [principle], from which [that conjunction proceeds]

ceeds], doth not appear, is manifest from the representation of Joseph, who is here meant by one, as denoting the celestial of the spiritual principle, or, what is the same thing, the divine spiritual, or truth from the divine [being or principle], see n. 3969, 4286, 4592, 4723, 4727, 4963, 5249, 5307, 5331, 5332, 5417; and because all conjunction of truth in the natural principle proceeds from the divine spiritual principle, therefore it is said the divine spiritual principle from which [that conjunction proceeds]; and from the signification of is not, as denoting that it doth not appear, for it was, but did not appear to them, because there was not the medium there, which is Benjamin.

5445. "And Joseph said to them"—that hereby is signified perception concerning that thing, viz. concerning those things which his brethren spake, appears from the signification of saying in the historicals of the word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 3509.

5446. "This is what I spake with you"—that hereby is signified that the truth is as I thought, appears from the signification of speaking, as denoting to think, see n. 2271, 2287, 2619; that it signifies that what he thought, was truth, is evident without explication.

5447. "Saying, ye are spies"—that hereby is signified that they were in the truths of the church for the sake of gain, appears from the signification of spies, as denoting those who are in the truths of the church only to catch at gain, see n. 5432, 5438.

5448. "In this ye shall be proved"—that hereby is signified that it will be seen whether it be so, is manifest without explication.

5449. "Let Pharaoh live"—that hereby is signified what is certain, appears from this consideration, that let Pharaoh live is a formula of asseveration, thus of a thing being certain: Joseph indeed knew that they were not spies, and that they did not come to see the nakedness of the land, but still he made this assertion, because it was certain in the internal sense, viz. that the truths of the church, without conjunction by good with the interior man, regard nothing for an end but gain, by whomsoever they are possessed; but when they are conjoined by good with the interior man, they then regard for an end essential good and truth, thus the church, the Lord's kingdom, and the Lord himself; and when they regard these things for an end, then also a sufficiency of gain is allotted them, according

ing to the Lord's words in Matthew, "Seek ye first the kingdom of God and his justice, and all these things shall be added unto you," vi. 33.

5450. "If ye shall go forth hence, except your youngest brother come hither"—that hereby is signified that it must needs be that the truths appertaining to them are of such a character, unless they be conjoined to spiritual good, cannot so well be explained according to the signification of the expressions themselves, but this sense thence results; for by the youngest brother is here signified conjunction with spiritual good.

5451. "Send one of you, and let him receive your brother"—that hereby is signified if there be only some conjunction with that good, appears from the signification of your brother, viz. the youngest, as denoting conjunction with spiritual good, according to what was said just above, n. 5450; and from the signification of sending one and receiving him, as denoting if there be only any, viz. conjunction, for it is somewhat of doubt which is expressed.

5452. "And ye shall be bound"—that hereby is signified although in the rest there be still separation, appears from the signification of being bound, as here denoting to be separated, for he who is kept bound is separated, viz. from the spiritual good, which is signified by the father Israel.

5453. "And your words shall be proved, whether the truth be with you"—that hereby is signified that in such case it will so exist, appears from the signification of words being proved, and whether there be truth, as denoting that it is certain that in such case it will so exist, viz. as it was said by them; the certain relates to those things which were said by them, and are contained in the internal sense, concerning which things see above, n. 5434, 5435, 5436, 5437, 5438, 5439, 5440, 5441, 5442, 5443, 5444.

5454. "And if not, let Pharaoh live, ye are spies"—that hereby is signified that otherwise it is certain that they have truths only for the sake of gain, appears from the signification of let Pharaoh live, as denoting what is certain, see n. 5453; and from the signification of spies, as denoting that they are in the truths of the church only to catch at gain, see n. 5432, 5438, 5451. It is needless to go into a further explication of these words and of those which immediately precede, because they have been explained in general in what goes before, and moreover they contain such things, as cannot fall distinctly into the understanding; for common [or general] principles

must first be in the understanding, and then first the particulars enter in underneath, such as are contained in the antecedent verses; if common [or general] principles have not been first received, particulars are in no wise admitted, yea, they seem tiresome, for no affection of particulars is given, unless common [or general] principles have first entered with affection.

5455. Verses 17, 18, 19, 20. *And he shut them up in custody three days. And Joseph said to them on the third day, this do, and ye shall live, I fear God. If ye are right, let one brother of your's be bound in the house of your custody, and go ye, bring the provision of the famine of your houses. And bring your youngest brother to me, and your words shall be verified, and ye shall not die; and they did so.* And he shut them up in custody, signifies separation from himself: three days, signifies to the full: and Joseph said to them on the third day, signifies the perception of the celestial of the spiritual principle concerning those truths separated from itself, when it was fulfilled: this do, and ye shall live, I fear God, signifies that so it shall be if they have life from the divine [being or principle]: if ye be right, signifies if they be truths in themselves: let a brother of your's be bound in the house of your custody, signifies that faith in the will shall be separated: go ye, bring the provision of the famine of your houses, signifies that in the mean time they have liberty to consult for themselves: and bring your youngest brother to me, signifies until a medium be at hand: and your words shall be verified, signifies that in such case it shall be with truths as it was pronounced: and ye shall not die, signifies that thus truths shall have life: and they did so, signifies the end of this state.

5456. "And he shut them up in custody"—that hereby is signified separation from himself, appears from the signification of giving or shutting up in custody, as denoting rejection, thus separation, see n. 5083, 5101.

5457. "Three days"—that hereby is signified to the full, appears from the signification of three days, as denoting from the beginning to the end, thus what is full, see n. 2788, 4495; for it is a new state which is here described; that entire state is signified by three days; and the ultimate of it, and thereby what is new, by on the third day, as presently follows.

5458. "And Joseph said to them on the third day"—that hereby is signified the perception of the celestial of the spiritual principle concerning those truths separated from itself, when it was fulfilled, appears from the signification of saying, as denoting

noting to perceive, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2619, 3509; and from the representation of the sons of Jacob, as denoting the truths of the church in general, according to what has been before shewn, in the present case those truths separated from the celestial of the spiritual principle, n. 5456; and from the representation of Joseph, as denoting the celestial of the spiritual principle, agreeable to what has been also shewn above; and from the signification of on the third day, as denoting the ultimate when what is new cometh, see n. 5159, 5457, thus when it was fulfilled; hence it is evident, that by Joseph said to them on the third day, is signified the perception of the celestial of the spiritual principle concerning those truths separated from itself, when it was fulfilled.

5459. "This do ye, and ye shall live, I fear God"—that hereby is signified that so it shall be if they have life from the divine [being or principle], appears from the signification of this do ye, as denoting that so it shall be; and from the signification of ye shall live, as denoting that they, viz. the truths, which are here signified by the sons of Jacob, shall have life; and from the signification of I fear God, as denoting from the divine [being or principle]; for by Joseph is represented the Lord as to truth from the divine [being or principle], which is the same thing with the celestial of the spiritual principle, wherefore by *I* in the supreme sense is here signified truth from the divine [being or principle], and by *God* the divine [principle] itself which is in the celestial of the spiritual principle, or the divine [principle] which is in truth; by *fearing*, in the supreme sense, when it is predicated of the Lord, is not signified fear, but love; the fear of God also in the word throughout signifies love to God; for love to God is according to the subjects in which it dwells; it becomes fear with those who are in external worship without internal, and it becomes only fear with those who are in spiritual worship, but it becomes a love full of holy reverence with those who are in celestial worship; howbeit in the Lord there was not fear, but pure love; hence it may be manifest, that by the expression I fear God, when it is predicated of the Lord, is signified the divine love, thus the divine [principle].

5460. "If ye be right"—that hereby is signified if they be truths in themselves, appears from the signification of being right, as denoting that they are truths in themselves, see above, n. 5434, 5437.

5461. "Let one brother of your's be bound in the house of
" your

“your custody”—that hereby is signified that faith in the will should be separated, appears from the representation of Simeon, who in this case is the one brother who was bound, verse 24, as denoting the principle of faith in the will, see n. 3869, 3870, 3871, 3872, 4497, 4502, 4503; and from the signification of being bound in the house of custody, as denoting to be separated, see n. 5083, 5101, 5452, 5456. The case herein is this; when faith in the will, or the will of doing the truth which is of faith, is separated from those who are in the truths of the church, connection with the divine [being or principle] in such case is so slight, that it is scarce more than acknowledgment; for the influx of the divine [principle] from the Lord with the regenerate man is into good and thence into truth, or, what is the same thing, into the will and thence into the understanding; so far therefore as man, who is in the truths of faith, receives good from the Lord, so far the Lord forms in him a new will in his intellectual part, see n. 927, 1023, 1043, 1044, 2256, 4328, 4493, 5113; and so far the Lord flows-in, and causes the affection of doing good, that is, of exercising charity towards the neighbour; from these considerations it may be manifest what is meant by faith in the will, which is represented by Simeon, being separated, before that the medium, which was Benjamin, was made present.

5462. “Go ye, bring the provision of the famine of your “Houses”—that hereby is signified that in the mean time they had liberty to consult for themselves, appears from the signification of go ye, after that they had been bound, and one was detained in their place, as denoting that in the mean time they had liberty; and from the signification of provision, as denoting truth, see n. 5276, 5280, 5292; and from the signification of famine, as denoting a defect of knowledges, and a desolation, see n. 5360, 5376; and from the signification of your houses, as denoting the habitations where the specific truths of each dwelt, thus the natural mind; that house denotes the natural mind, see n. 4973, 5023, and that the truths, which are here represented by the sons of Jacob, are of the external church, thus in the natural principle, n. 5401, 5415, 5428; from these significations taken together it may be manifest, that by bring ye the provision of the famine of your houses, is signified, that in the desolation of truth in which they are, they may consult for themselves and their own.

5463. “And bring your youngest brother to me”—that hereby is signified until a medium be present, appears from the representation

representation of Benjamin, as denoting a medium, viz. between the celestial of the spiritual and the natural principle, see n. 5411, 5443.

5464. "And your words shall be verified"—that hereby is signified that in such case it shall be with truths as it was pronounced, may appear without explication; how they pronounced concerning themselves, consequently concerning the truths of the church which they represented, may be seen above, n. 5434 to 5456. The case herein is this; they who are in the truths of the church only for the sake of gain, can pronounce, alike as others, how the case is with truths, as for example, that truths are not appropriated to any one, unless they be conjoined with the interior man, yea, that they cannot be conjoined thereto except by good, also that until this is effected truths are without life; these and similar things are sometimes seen by them alike as by others, and sometimes to appearance more clearly, but only on those occasions when they discourse on the subject with others; but when they discourse with themselves, thus with their interior man, that is, when they think, in this case they, who are in the truths of the church only for the sake of gain, see the contrary; and although they see the contrary, and in heart deny truths, still they can persuade others that the thing is so, yea that themselves are in truths in the manner here described; the desire of gain, of honour, and of reputation, for the sake thereof, seizes upon all the means of persuasion, and none with greater avidity than such things as in themselves are true, for these have in them a secret power of attracting minds: every man, of whatsoever quality or character, if he be not sunk into gross stupidity, is endowed with such a faculty, viz. the faculty of understanding whether things be true, to the intent that by the intellectual part he may be reformed and regenerated; but when he hath wandered in the paths of perversity, and hath altogether rejected those things which are of the faith of the church, in this case indeed he is in the same faculty of understanding truths, but he is no longer willing to understand them, but at first hearing turns away from them with aversion.

5465. "And ye shall not die"—that hereby is signified that thus truths will have life, viz. when truths shall be as was pronounced, appears from the signification of ye shall not die, as denoting ye shall live, thus that the truths, which are represented by them shall have life.

5466. "And they did so"—that hereby is signified the end of

of this state, appears from the signification of doing or it was done, as denoting the end of a former state, and as involving the beginning of a subsequent one, see n. 4979, 4987, 4999, 5074. It is needless to explain these things more at large, for the reason assigned above, n. 5454 : nevertheless it is to be noted, that they contain in them ineffable Arcana, which shine forth in the heavens from each single expression, although the smallest portion thereof is un-apparent to man ; the holy principle, which is sometimes apperceived by man whilst he reads the word, contains in it several of such arcana, for in the holy principle with which man is affected, there lie concealed innumerable secret things, which are not made manifest to his mind's view.

5467. Verses 21, 22, 23, 24. *And they said a man to his brother, surely we are guilty concerning our brother, the straitness of whose soul we saw when he intreated us, and we did not hear, therefore is this straitness come to us. And Reuben answered them, saying, said I not unto you saying, sin not against the child, and ye hearkened not ; and behold also his blood is inquired into. And they knew not that Joseph heard, because there was an interpreter between them. And he turned from over them, and wept, and returned to them, and spake to them : And he took from them Simeon, and bound him before their eyes.* And they said a man to his brother, signifies perception concerning the cause : surely we are guilty concerning our brother, signifies that they are in blame because they alienated the internal principle by the non-reception of good : the straitness of whose soul we saw, signifies the state of the internal principle in good when it was alienated : when he intreated us, and we did not hear, signifies the continual solicitation thereof without reception : and Reuben answered, signifies perception still from faith in doctrine and in the understanding : said I not unto you saying, signifies the degree of perception thence : sin not against the child, signifies lest they should be disjoined : and ye hearkened not, signifies non-reception : and behold also his blood is inquired into, signifies the stings of conscience thence : and they knew not that Joseph heard, signifies that from the natural light, in which those truths were, it is not believed that from spiritual light all things appear : because there was an interpreter between them, signifies that in such case spiritual things are apprehended altogether otherwise : and he turned from over them, signifies somewhat of drawing back : and wept, signifies mercy : and returned to them, and spake to them, signifies influx : and he took Simeon from them, signifies

signifies faith in the will : and bound him, signifies separation : before their eyes, signifies to apperception.

5468. "And they said a man to his brother"—that hereby is signified perception concerning the cause, appears from the signification of saying in the historicals of the word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 3509; and from the signification of a man to his brother, as denoting mutually, see n. 4725 : the reason why by their saying a man to his brother, is here signified perception concerning the cause, viz. why Joseph spake hard things, calling them spies, and detaining them in custody three days, is, because in what now follows their mutual discourse treats concerning the cause; wherefore perception on this subject is signified.

5469. "Surely we are guilty concerning our brother"—that hereby is signified that they are in fault because they alienated the internal principle by non-reception of good, appears from the signification of being guilty, as denoting to be in fault, and in imputation by reason of the rejection of good and truth, see n. 3400; and from the representation of Joseph, who in this case is the brother concerning whom they were guilty, as denoting the internal principle which they rejected or alienated, for by Joseph and Benjamin is represented the internal of the church, and by the ten remaining sons of Jacob it's external, for Rachel, of whom were born Joseph and Benjamin, is the affection of interior truth, and Leah the affection of exterior truth, see n. 3758, 3782, 3793, 3819; in this chapter by Joseph is represented the celestial of the spiritual principle, or truth from the divine [being or principle], which is the internal, by Benjamin the spiritual of the celestial principle, which is the medium thence proceeding, and by the ten remaining sons of Jacob are represented the truths of the external church, thus in the natural principle, as hath been frequently said above; the conjunction of the internal of the church with it's external is also treated of, in general and in particular, for every man must be a church in particular, in order that he may be a part of the general church; but in the supreme sense the Lord is treated of, how he united the internal with the external in his human [principle], that he might make it divine.

5470. "When we saw the straitness of his soul"—that hereby is signified the state of the internal in the mean time when it was alienated, appears from the signification of straitness of soul, as denoting the state in which the internal is when it is alienated from the external. With this state the case is this; the

the Lord continually flows-in to man with good, and in good with truth; but man either receives it or does not receive; if he receives, it is well with him, but if he doth not receive, it is ill with him; when he doth not receive, if in such case he feels any thing of anxiety, which here is straitness of soul, there is hope that he may be reformed; but if he doth not feel somewhat of anxiety, the hope vanishes; for there are attendant on every man two spirits from hell, and two angels from heaven; for man, inasmuch as he is born in sins, cannot in any wise live, unless on one part he communicates with hell, and on the other with heaven, all his life being thence derived; when man is grown up, and once begins to have rule from himself, that is, when he seems to himself to will and to act from his own judgment, and to think and conclude concerning the things of faith from his own understanding, if in such case he betakes himself to evils, the two spirits from hell approach, and the two angels from heaven remove themselves a little; but if he betakes himself to good, the two angels from heaven approach, and the two spirits from hell are removed: when therefore man betakes himself to evils, as is the case with most in youth, if any thing of anxiety is felt when he reflects upon what he hath done amiss, it is a mark that he is still about to receive influx by the angels from heaven, as also it is a mark that he will afterwards suffer himself to be reformed; but if nothing of anxiety is felt when he reflects upon what he hath done amiss, it is a mark that he is no longer willing to receive influx by the angels from heaven, and also a mark that afterwards he will not suffer himself to be reformed: in the present passage therefore, where the truths of the external church are treated of, which are represented by the ten sons of Jacob, mention is made concerning the straitness of soul in which Joseph was, when he was alienated from his brethren, and also afterwards that Reuben admonished them, whereby is signified, that when that state preceded, reformation afterwards had place, or the conjunction of the internal with the external, which conjunction is treated of in what follows; for with those who are in anxiety on such occasions, there is an internal acknowledgment of evil, which, when it is recalled by the Lord, becomes confession, and finally repentance.

5471. "When he intreated us and we did not hear"—that hereby is signified his continual solicitation without reception, appears from the signification of intreating, as denoting solicitation, for intreaty against alienation, when the subject treated of is concerning the influx of good from the divine [being or principle]

principle], denotes solicitation to be received; for the good, which flows-in from the Lord, is continually urgent and as it were solicitous, but it is with the view that it may be received by man; hence it is, that intreaty to prevent alienation signifies continual solicitation: hence it follows, that not to hear signifies not to be received. The sense of the letter treats of more than one, as of the ten sons of Jacob, and concerning Joseph, but the internal sense treats of these in one subject; the truths of the external church or in the natural principle, which are represented by the ten sons of Jacob, are the truths which are in the external man, and the celestial of the spiritual principle, which is represented by Joseph, is truth from the divine [being or principle] in the internal man: the case is the same elsewhere in the historicals of the word, for things are what are signified by persons, and those things themselves have respect to one subject.

5472. "And Reuben answered them saying"—that hereby is signified perception still from faith in doctrine and in the understanding, appears from the signification of answering or saying to his brethren, as denoting perception; that saying denotes perception, see n. 5468; and from the representation of Reuben, as denoting faith in doctrine and in the understanding, or truth of doctrine whereby the good of life may be attained to, see n. 3861, 3866. Inasmuch as the subject here treated of is concerning the solicitation of good, or of the divine [being or principle] in good, that it may be received, mention is made of faith, and of the quality of what it teaches concerning the reception of good; for when man recedes from good, and is made sensible in such case of any thing of anxiety, such sensibility doth not proceed from any innate dictate, but from the faith which he had imbibed from infancy, and which on such occasion dictates, and causes anxiety; this is the reason why Reuben, by whom that faith is represented, here speaks. It is called faith in doctrine and in the understanding, to distinguish it from faith in the life and in the will, which faith is represented by Simeon.

5473. "Said I not unto you saying"—that hereby is signified a degree of perception thence derived, appears from the signification of saying in the historicals of the word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 3509; and whereas mention is made twice of saying, and also just above, it is the degree of perception which is signified.

5474. "Sin not against the child"—that hereby is signified

lest they should be disjoined, viz. the external from the internal, appears from the signification of sinning, as denoting disjunction, see n. 5229, for every sin disjoins; and from the representation of Joseph, who is here the child, as denoting the internal, as above, n. 5469.

5475. "And ye did not hearken"—that hereby is signified non-reception, appears from the signification of hearing or hearkening, as denoting to obey, see n. 2542, 3869, 4652 to 4660, 5017; and since it denotes to obey, it denotes also to receive, as above, n. 5471, for he who obeys what faith dictates, the same receives: in the present case non-reception is denoted, because it is said ye did not hearken.

5476. "And behold also his blood is inquired into"—that hereby is signified the sting of conscience thence derived, appears from the signification of blood, as denoting violence offered to good or to charity, see n. 374, 1005; when this violence or this blood, is inquired into, it causes the internal anxiety, which is called sting of conscience, but only with those who were in anxiety when they sinned, see n. 5470.

5477. "And they knew not that Joseph heard"—that hereby is signified that from the natural light, in which those truths are, it is not believed that all things appear from spiritual light, is manifest from the representation of the sons of Jacob, who knew not, as denoting the truths of the external church, thus in the natural principle, of which we have frequently spoken above; hence it is that it is signified, that from the natural light, in which those truths are, it is not believed; and from the representation of Joseph, as denoting the celestial of the spiritual principle, which is in spiritual light; that from this light the truths in the natural principle appear, is signified by Joseph's hearing, for to hear signifies both to obey and to apprehend, n. 5017; thus that truths in the natural principle appeared from spiritual light, but not vice versa. With natural light and spiritual light the case is this; natural light is from the sun of the world, and spiritual light is from the sun of heaven which is the Lord; all the truths of faith, which man imbibes from infancy, are apprehended by such objects and consequent ideas, as are from the light of the world, thus all and singular are apprehended naturally; for all the ideas of man's thought, so long as he lives in the world, are founded on such things as are in the world, wherefore if these should be taken away from him, his thought would totally perish; the man, who is not regenerated, is altogether ignorant that spiritual light is given, yea even that there is given in heaven a light which hath

hath nothing common with the light of the world, still less doth he know, that it is that light which illustrates the ideas and objects which are from the light of the world, and gives man the ability to think, to conclude, and to reflect; the reason why this spiritual light communicates such ability is, because that light is the essential wisdom which proceeds from the Lord, this wisdom being presented as light before the sight of the angels in heaven; from this light appear all and singular the things which are beneath, or which are from the natural light appertaining to man, but not vice versa, unless man be regenerate, in which case those things which are of heaven, that is, which are of good and truth, by virtue of illustration from spiritual light appear in the natural principle, as in a representative mirror; hence it is evident, that the Lord, who is the light itself, sees all and singular the things which are in the thought and will of man, yea which are in universal nature; and that nothing is in any degree concealed from him: from these considerations then it may be manifest how this case is, viz. that from the natural light, in which those truths are, it is not believed that all things appear from spiritual light, which is signified by their not knowing that Joseph heard. That Joseph acknowledged his brethren, and they did not acknowledge him, verse 8, above, involves the like, for thereby is signified that those truths of the church appeared in the celestial of the spiritual principle by virtue of it's light, and that truth from the divine [being or principle,] did not appear in the natural light not yet illuminated by celestial light, see n. 5427, 5428.

5478. "Because there was an interpreter between them"—that hereby is signified that in such case spiritual things are apprehended altogether otherwise, appears from the signification of an interpreter being between them, as denoting that spiritual things are apprehended otherwise, for an interpreter translates the language of one into the language of another, thus he expounds the meaning of one to the apprehension of another, hence it is that by an interpreter between them is signified, that in such case spiritual things are apprehended altogether otherwise, viz. by those who are in the truths of the church not as yet conjoined by good to the internal man. That the truths of the church are apprehended altogether otherwise by those who are in good, that is, with whom those truths are conjoined to good, than with those who are not in good, appears indeed as a paradox, but still it is true; for truths, by those who are in the good, are apprehended spiritually, because they

they are in spiritual light, whereas truths, by those who are not in good, are apprehended naturally, because they are in natural light; hence truths, by those who are in good, have truths continually conjoined to them, but by those who are not in good, they have several fallacies, and also falses, conjoined to them; the reason is, because truths, with those who are in good, extend themselves into heaven, whereas truths, with those who are not in good, do not extend themselves into heaven; hence truths, with those who are in good, are full, but with those who are not in good, they are almost empty; this fulness and this emptiness do not appear before man, so long as he lives in the world, but before the angels; if man knew how much of an heavenly principle there was in truths conjoined to good, he would entertain very different sentiments concerning faith.

5479. "And he turned from over them"—that hereby is signified somewhat of drawing back, appears from the signification of being turned from over them, when it is predicated of the influx of good from the divine [being] or the Lord, as denoting somewhat of drawing back; for the Lord never turns himself from any one, but moderates the influx of good according to the state of the man or angel; it is this moderating which is meant by drawing back.

5480. "And wept"—that hereby is signified mercy, appears from the signification of weeping, when it is predicated of the Lord, who is here represented by Joseph, as denoting to be merciful; that weeping is an effect of grief and of love, is a known thing, consequently it is an effect of mercy, for mercy is love grieving; the divine love is on this account called mercy, because the human race of themselves are in hell; and when man apperceives this in himself, he implores mercy. Inasmuch as weeping is also mercy in the internal sense, therefore occasionally in the word, weeping is predicated of Jehovah or the Lord, as in Isaiah, "*with weeping I will weep over Jasher, the vine of Sibmah I will water thee with my tear, O Heshbon and Elealeh,*" xvi. 9; and in Jeremiah, "I know, saith Jehovah, the indignation of Moab, that he is not right; therefore *will I howl over Moab, and I will shout on account of whole Moab, above the weeping of Jasher I will weep for thee O vine of Sibmah,*" xlviii. 30, 31, 32; Moab denotes those who are in natural good, and suffer themselves to be seduced, and when seduced adulterate goods, n. 2468; to howl, to shout, to weep over him, denotes to be merciful and to grieve. In like manner in Luke, "when Jesus came near he beheld the city, and *wept over it,*" xix. 41; Jerusalem, over which Jesus

Jesus wept, or which he pitied, and over which he grieved, was not only the city of Jerusalem, but the church, the last day whereof, when there would no longer be any charity and consequently any faith, is meant in the internal sense, hence he wept from pity and grief; that Jerusalem denotes the church, see n. 2117, 3654.

5481. "And returned to them, and spake to them"—that hereby is signified influx, appears from the signification of returning to them, and speaking to them, after that he had turned himself from over them, as denoting influx; for the celestial of the spiritual principle, or truth from the divine (being or principle,) which is represented by Joseph, flows-in into the truths which are in the natural principle; this is expressed in the sense of the letter by returning to them, and speaking to them; that to speak denotes also to flow-in, see n. 2951.

5482. "And he took from them Simeon"—that hereby is signified faith in the will, appears from the representation of Simeon, as denoting faith in the will, see n. 3869, 3870, 3871, 3872, 4497, 4502, 4503: the reason why faith in the will was separated from them is, because the medium was not yet present, which is represented by Benjamin; for truth from the divine (being or principle,) which is represented by Joseph, flows-in through a medium into the good of faith, and through this into the truth thereof, or what is the same thing, into the principle which wills truth, and through this into the principle which understands truth, or what is still the same, into charity towards the neighbour, and through this into faith; there is no other way of influx given with the man who is regenerate, nor any other way of influx with the angels: the case herein is comparatively as the influx of the sun into earthly subjects; whilst he produces them and renews them from seed, he then flows-in with heat, as is the case in the time of spring and summer, and at the same time with light, and thereby produces; by light alone he produces nothing at all, as is manifest from those subjects in the time of winter: spiritual heat is the good of love, and spiritual light is the truth of faith; spiritual heat also in the subjects of the animal kingdom produces vital heat, and spiritual light produces the life thence derived.

5483. "And bound him"—that hereby is signified separation, appears from the signification of binding, as denoting separation, see n. 5083, 5101, 5452, 5456.

5484. "Before their eyes"—that hereby is signified to apperception, appears from the signification of eyes as denoting the

the understanding and apperception, see n. 2701, 4083, 4403 to 4421, 4523 to 4534.

5485. Verses 25, 26, 27, 28. *And Joseph commanded, and they filled their vessels with corn, and to bring back their silver, of each into his sack, to give them viaticum for the way ; and so he did to them. And they lifted up their provision on their asses, and went thence. And one opened his sack to give his ass provender in the inn, and he saw his silver, and lo ! it was in the mouth of his wallet. And he said to his brethren, my silver is brought back, and also behold it is in my wallet, and their heart went forth, and they trembled a man to his brother, saying, what is this that God hath done to us.* And Joseph commanded, signifies influx from the celestial of the spiritual principle : And they filled their vessels with corn, signifies the scientifics that they were gifted with good from truth : and to bring back their silver, signifies without any ability of their's : of each into his sack, signifies wheresoever there was a receptacle in the natural principle : and to give them viaticum for the way, signifies and that support was given to the truths which appertained to them : and so he did to them, signifies the effect : and they lifted up the provision on their asses, signifies truths conferred on scientifics : and they went thence, signifies consequent life : and one opened his sack, signifies observation : to give his ass provender in the inn, signifies when he reflected on the scientifics in the exterior natural principle : and he saw his silver, signifies apperception that it was without any self-ability : and it was in the mouth of his wallet, signifies that they were given, and stored up in the threshold of the exterior natural principle : and he said to his brethren, signifies common (or general) perception : my silver is brought back, signifies that nothing of aid was from them : and also behold it is in my wallet, signifies in the exterior natural principle : and their heart went forth, signifies fear : and they trembled a man to his brother, signifies common (or general) terror : saying, what is this that God hath done to us, signifies on account of so much of providence.

5486. "And Joseph commanded"—that hereby is signified influx from the celestial of the spiritual principle, appears from the signification of commanding, when it is predicated of the celestial of the spiritual principle, or of what is internal in respect to what is external, as denoting influx ; what is internal commands in no other way than by influx, and by arrangement in such case to use ; and from the representation of Joseph, as denoting the celestial of the spiritual principle, of which frequent mention hath been made above.

5487. "And they filled their vessels with corn"—that hereby are signified scientifics that they were gifted with good from truth, appears from the signification of filling, because gratis, as denoting to be gifted; and from the signification of vessels, as denoting scientifics, see n. 3068, 3079; from the signification of corn, as denoting good from truth, or the good of truth, see n. 5295.

5488. "To bring back their silver"—that hereby is signified without any self-ability of their's, appears from the signification of buying with silver, as denoting to procure for one's self from one's own, here therefore to bring back silver is to give gratis, or without any ability of their's; as also in Isaiah, "every one that thirsteth go ye to the waters, and *he who hath no silver* go ye, buy, and eat, and go ye, *buy without silver*, and without price, wine and milk."

5489. "Of each into his sack"—that hereby is signified wheresoever there was a receptacle in the natural principle, appears from the signification of sack, as denoting a receptacle, of which we shall speak presently; the reason why in the natural principle is meant is, because the subject treated of is concerning the truths and scientifics which are in the natural principle. Such in this passage specifically signifies the scientific principle, by reason that as a sack is a receptacle of corn, so the scientific principle is a receptacle of good, in the present case of the good which is from truth, as above, n. 5489. That the scientific principle is a receptacle of good, is known to few, because few reflects upon such things; yet it may be known from the following considerations; the scientifics, which enter into the memory, are always introduced by some affection; those which are not introduced by some affection, do not abide there, but pass away; the reason is, because in affection there is life, but not in scientifics except by affection; hence it is evident, that scientifics have always such things conjoined to them as are of affection, or what is the same thing, which are of some love, consequently some good, for every thing which is of love is called good, whether it be good, or be supposed to be good; scientifics therefore form as it were a marriage with those goods; hence it is, that when that good is excited, instantly the scientific also is excited, with which it was conjoined; as also vice versa, when a scientific is recalled, the good likewise comes forth which was conjoined to it; this every one may experience within himself, if he be so disposed. Hence then it is, that with the unregenerate, who have rejected the good of charity, the scientifics, which are the truths of the church, have adjoined
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to them such things as are of self-love and the love of the world, thus evils, which, by reason of the delight which is in them, they call goods, and also by sinister interpretations make goods; these scientifics come forth in apparent elegance, when those loves universally reign, and according to the degree in which they reign; but with the regenerate, the scientifics, which are the truths of the church, have such things adjoined to them, as are of love towards the neighbour, and of love to God, thus genuine goods; these goods are stored up by the Lord in the truths of the church with all who are regenerate; wherefore when the Lord with such persons insinuates a zeal in favour of good, those truths in such case come forth in their order, and when he insinuates a zeal in favour of truth, that good is present, and kindles it. From these considerations it may be evident how the case is with scientifics and with truths, that they are the receptacles of good.

5490. "And to give them viaticum in the way"—that hereby is signified and that support was given to the truths which appertained to them, appears from the signification of giving viaticum, as denoting support; and from the signification of way, as denoting truth, see n. 627, 2333, but in the present case in the way denotes so long as they were in that state, for to be in the way signifies a state of truth conjoined to good, n. 3123. By viaticum is also signified support from truth and good in David, "he caused it to rain down manna upon them for food, "and gave them the corn of the heavens: the bread of the "strong, man (*vir*) did eat; he sent them viaticum to satiety," Psalm lxxviii. 24, 25.

5491. "And so he did to them"—that hereby is signified effect, appears without explication.

5492. "And they lifted up their provision upon their asses"—that hereby are signified truths brought together into scientifics, appears from the signification of provision, as denoting truth, see n. 5276, 5280, 5292, 5402; and from the signification of ass, as denoting a scientific, see n. 2781; hence it follows, that by lifting up their provision upon their asses, is signified that truths were brought together into scientifics. That this is the sense of the above words, appears strange to him who keeps his mind in the historical sense of the letter, and especially if he doth not believe that there is given any other internal sense, than what proximately shines forth from the letter; for he saith with himself, how can lifting up provision upon their asses signify truths brought together into scientifics? But let him know, that the sense of the letter passes into such a spiritual

ritual sense, when it passes from man to the angels or into heaven, yea into a sense still more strange, when it passes into the inmost heaven, where all and singular the things of the word pass into the affections which are of love and charity, to which sense the internal sense serves for a plane : that the historicals of the word pass off into another sense, when they are elevated into heaven, may be manifest to him who concludes from reason, and who knows any thing respecting what is natural and what is spiritual ; such an one can see, that to lift up provision upon their asses is a thing purely natural, and that there is nothing at all spiritual therein ; and he can also see, that the angels who are in heaven, or they who are in the spiritual world, cannot apprehend those words otherwise than spiritually, and that they are spiritually apprehended, when the correspondencies are understood in the place thereof, viz. the truth of the church in the place of provision, and the scientifics which are in the natural principle, in the place of asses ; that by asses in the word are signified things of service, thus scientifics, inasmuch as these are things of service in respect to things spiritual, and also to things rational, may be seen, n. 2781 : hence also it is evident what is the quality of angelic thought and speech in respect to human thought and speech, viz. that the former thought and speech is spiritual, but the latter natural ; and that the former falls into the latter when it descends, and that the latter is changed into the former when it ascends : unless this was the case, it would be impossible for any communication to subsist between man and the angels, or between the world and heaven.

5493. “And they went thence”—that hereby is signified life thence derived, appears from the signification of going, as denoting to live, see n. 3335, 3690, 4882 ; the case is the same with going, which in the spiritual sense denotes living, as with what was spoken of just above, n. 5492.

5494, “And one opened his sack”—that hereby is signified observation, appears from the signification of sack, as denoting the receptacle in the natural principle, see above, n. 5489, 8494, that it was gifted with good from truth, n. 5457 ; that to open it denotes to observe, is manifest from the series, for by the words which follow, to give his ass provender in the inn, is signified when they reflected on the scientifics in the exterior natural principle.

5495, “To give his ass provender in the inn”—that hereby is signified when they reflected upon the scientifics in the exterior natural principle, appears from the signification of giving

provender to his ass, as denoting to reflect upon scientifics, for provender is the food with which asses are fed, consisting of straw and chaff, and hence it denotes all reflection on scientifics, for reflection principally feeds them; that ass denotes scientifics, may be seen just above, n. 5492; and from the signification of inn, as denoting the exterior natural principle; that inn denotes the exterior natural principle, cannot indeed be confirmed from parallel passages in the word elsewhere, but still it may be confirmed from this consideration, that scientifics are as it were in their inn when in the exterior natural principle; that the natural principle is two-fold, exterior and interior, see n. 5118; when scientifics are in the exterior natural principle, they communicate immediately with the external senses of the body, and there they repose themselves upon them, and are as it were at rest; hence it is, that this natural principle is an inn or place of rest or night-abode for scientifics.

5496. "And saw his silver"—that hereby is signified that it was without any self-ability, appears from the signification of seeing, as denoting to understand and apperceive, see n. 2150, 2325, 2807, 3764, 3863, 4403 to 4421, 4567, 4723, 5400; and from the signification of the silver being brought back, as denoting that it is without any ability of their's, see n. 5488.

5497. "And it was in the mouth of his wallet"—that hereby is signified that they were given and stored up in the threshold of the exterior natural principle, appears from the signification of the mouth of a wallet, as denoting the threshold of the exterior natural principle; that they were stored up there, is involved; and that they were given, follows from what goes before, "that it was without any self-ability:" inasmuch as the wallet was the front part of the sack, therefore by it nothing else is signified than the front part of the receptacle, thus the exterior natural principle, for this is also in front; that sack denotes a receptacle, see n. 5489, 5494. For the better apprehending what is meant by the exterior natural principle, and what by the interior natural principle, it may be expedient to add a few words more on the subject: a boy, who is as yet but a stripling, cannot think from any higher principle than from the exterior natural, for he forms his ideas from the things of sense; but when he comes to maturer age, and forms conclusions from the things of sense to causes, he then begins to think from the interior natural principle, for he then from the things of sense forms some truths, which go above the things of sense, but still remain within those things which are in nature: but when he becomes a youth, as he then grows up, if he cultivates his

his rational principle, he thus, from those things which are in the interior natural principle, forms principles of reasoning, which are truths yet more sublime, and as it were extracted from those which are in the interior natural principle, the ideas of thought hence derived are called in the learned world intellectual and immaterial ideas; whereas the ideas derived from the scientifics of each natural principle, so far as they originate in the world by means of the senses, are called material ideas: thus man climbs up in understanding from the world towards heaven; nevertheless he doth not by understanding enter into heaven, unless he receives the good from the Lord, which is continually present and flowing-in; and if he receives good, he is also gifted with truths, for in good all truths make their hospitable abode; and as he is gifted with truths, he is thus gifted with understanding, by virtue whereof he is in heaven.

5498. "And he said to his brethren"—that hereby is signified common [or general] perception, appears from the signification of saying in the historicals of the word, as denoting perception, of which frequent mention has been made above; and from the signification of to his brethren, as denoting common [or general], for what is said to all, this becomes common.

5499. "My silver is brought back"—that hereby is signified that nothing of aid was from them, appears from the signification of bringing back silver, as denoting that it was without any ability of their's, or what is the same thing, that nothing of aid was from them, see above, n. 5488, 5496.

5500. "And behold also it is in my wallet"—that hereby is signified that it was in the exterior natural principle, appears from the signification of wallet, as denoting the exterior natural principle, see just above, n. 5497.

5501. "And their heart went forth"—that hereby is signified fear, appears from the signification of the heart going forth, as denoting fear; the reason why the going forth of the heart denotes fear is, because in fear the heart palpitates.

5502. "And they trembled a man to a brother"—that hereby is signified common (or general) terror appears from the signification of trembling, as denoting terror; and from the signification of a man to a brother, as denoting common [or general], see just above, n. 5498. The reason why fear is here twice expressed, viz. by the heart going forth, and by trembling, is, because one expression relates to the will, and the other to the understanding; for it is usual in the word, especially in the prophetic, to express one thing twice, only changing the expression: he who is unacquainted with the mystery involved in
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this circumstance, may suppose that it is a needless repetition; nevertheless this is not the case, but one expression relates to good, the other to truth, and whereas good is of the will, and truth is of the understanding, one hath relation to the will, the other to the understanding, the reason is, because in the word every thing is holy, and it's holiness is from the heavenly marriage, which is that of good and truth; hence it is that heaven is in the word, consequently the Lord, who is the all in all of heaven, so that the Lord is the word; the two names of the Lord, viz. Jesus Christ, involve the same, the name Jesus implying the divine good, and the name Christ the divine truth, see n. 3004, 3005, 3008, 3009; hence also it is evident, that the Lord is in all things of the word, insomuch that he is the word itself; that in singular the things of the word there is the marriage of good and truth, or the heavenly marriage, see n. 683, 793, 801, 2516, 2712, 5138. Hence also it may be evidently concluded, that man, if he expects heaven, must not only be in the truth which is of faith, but also in the good which is of charity, and that otherwise there is no heaven in him.

5503. "What is this that God hath done to us"—that hereby is signified on account of so much of providence, appears from the signification of God doing, as denoting providence, for every thing which God doeth cannot be expressed by any other expression than by the term providence; the reason is, because in every thing which God or the Lord doeth, there is what is eternal, and there is what is infinite, these things being involved in the term providence; on account of so much of providence is signified, because of their amazement.

5504. Verses 29, 30, 31, 32, 33, 34. *And they came to Jacob their father, the land of Canaan, and told him all things that befel them, saying, the lord of the land spake with us hard things, and gave us as spying the land. And we said to him, we are right, we are not spies. We are twelve brethren the sons of our father, one is not, and the youngest is at this day with our father in the land of Canaan. And the man the lord of the land said to us, in this shall I know that ye are right, cause ye one brother of your's to remain with me, and take ye the famine of your houses, and go. And bring your youngest brother to me, and I shall know that ye are not spies, that ye are right; I will give you your brother, and ye shall wander through the land for trading. And they came, signifies the successivity of reformation: to Jacob their father, signifies the good of natural truth: the land of Canaan, signifies which is of the church*

church: and they told him all things that befel them, signifies reflection from the good of that truth upon all things which were hitherto provided: saying, signifies perception: the man the lord of the land spake, signifies the celestial of the spiritual principle reigning in the natural: with us hard things, signifies non-conjunction therewith on account of non-correspondence: and gave us as spying the land, signifies that he observed that the truths of the church had been to catch at gain: and we said to him, we are right, we are not spies, signifies a denial that they were in the truths of the church for the sake of gain: we are twelve brethren, signifies all truths in one complex: the sons of our father, signifies from one origin: one is not, signifies that the divine spiritual principle from which [is conjunction] doth not appear: and the youngest is at this day with our father, signifies that from him is adjunction to spiritual good: and the man the lord of the land said to us, signifies apprehension concerning the celestial of the spiritual principle reigning in the natural: herein shall I know that ye are right, signifies that he is willing, if they are in truths not for the sake of gain: cause ye one brother of your's to remain with me, signifies that faith in the will should be separated from them: and take ye the famine of your houses, signifies that in the meanwhile they should provide for themselves in that desolation: and go ye, signifies that thereby they may live: and bring your youngest brother to me, signifies that if there be a medium, there would be conjunction: and I shall know that ye are not spies, signifies that in such case truths would no longer be for the sake of gain: that ye are right, signifies that thus there would be correspondence: I will give you your brother, signifies that thus truths would be as goods: and ye shall wander through the land in trading, signifies that thus truths from good shall be made fruitful, and shall all yield use and gain.

5505. "And they came"—that hereby is signified the successivity of reformation, appears from the signification of coming, viz. to Jacob their father, as here denoting the successivity of reformation, for by Jacob their father is signified the good of truth in the natural principle, and to come to this is to be so far reformed; for the subject treated in the internal sense is concerning the truths of the church, which are represented by the sons of Jacob, how they are implanted in the natural principle, and afterwards conjoined to the celestial of the spiritual principle, or what is the same thing, how truths in the external man are conjoined to truths from the divine [being or principle] in the internal: from these considerations it

is manifest, that by their coming is here signified the successivity of reformation.

5506. "To Jacob their father"—that hereby is signified the good of natural truth, appears from the representation of Jacob, as denoting the good of natural truth, see n. 3659, 3669, 3677, 3775, 4234, 4273, 4538, also from the signification of father, as denoting good, n. 3703: to come to this good, is to be reformed so far: by this good afterwards, when the medium, which is Benjamin, was added, conjunction was effected with the internal, which is Joseph.

5507. "The land of Canaan"—that hereby is signified which is of the church, appears from the signification of the land of Canaan, as denoting the church, see n. 3705, 4447; the good of truth, which is represented by Jacob, is the good of the external church, but the good, which is represented by Israel, is of the internal church respectively.

5508. "And they told him all things which befel them"—that hereby is signified reflection from the good of that truth upon those things which were hitherto provided, appears from the signification of telling, as denoting to think and reflect, see n. 2862, for what is told to any one, this is thought of from reflection; and from the signification of all things that befel them, as denoting what were of Providence, or which were provided, whereof we shall speak presently; the reason why that reflection is from the good of truth is, because they told Jacob their father, by whom the good of truth is represented n. 5506: the reason why reflection is not from the truths, which are represented by the sons of Jacob, as the sense of the letter involves, is, because all reflection and consequent thought, appertaining to an inferior or exterior principle, comes from a superior or interior principle, although it appears to be from the inferior or exterior; and whereas the good of truth, which Jacob represents, is an interior principle, therefore reflection from the good of truth is signified. The reason why the things which befel are the things which were of Providence, or which were provided, is, because every thing which befalls, or happens, in other words what is called fortuitous, and is ascribed to chance, or to fortune, is of Providence; the divine Providence operates thus invisibly and incomprehensibly, to the intent that man from a free principle may ascribe it either to Providence, or to chance; for if Providence acted visibly and comprehensibly, there would be danger lest man from what is visible and comprehensible should believe that it is of Providence

dence, and afterwards should fall into a contrary belief; thus what is true and what is false would be joined together in the interior man, and the true would be profaned, which brings with it eternal damnation; therefore such a man is kept rather in unbelief, than admitted to a state of faith from which he should afterwards recede: this is what is meant in Isaiah, where it is said, "say unto this people, hearing hear ye, but do not understand, and seeing see ye, and do not know; make fat the heart of this people, and make their ears heavy, and close up their eyes, lest they should see with their eyes, and hear with their ears, and their heart should understand, and *they should be converted and be healed,*" vi. 9, 10. John xii. 40: hence also it is, that at this day no miracles are wrought, for miracles, like all visible and comprehensible things, would compel man to believe, and the things which compel, take away freedom, when yet all the reformation of man and regeneration is effected in his freedom; what is not implanted in freedom, doth not remain; it is implanted in freedom, when man is in the affection of good and of truth, see n. 1937, 1947, 2744, 2870 to 2893, 3145, 3146, 3158, 4031; the reason why so grand miracles were wrought amongst the posterity of Jacob was, that they might be compelled to observe the statutes in their external form, for this was sufficient for those, who being only in the representatives of the church, were in externals separate from internals, wherefore as to the interiors they could not be reformed; for they altogether rejected interior things, in consequence whereof neither could they profane truths, see n. 3348, 3398, 3399, 3489, 4680; persons of such a character could be compelled without danger of the profanation of what is holy. That man at this day ought to believe what he doth not see, is evident also from the Lord's words to Thomas, in John, "Thomas, because thou hast seen me, thou hast believed, *blessed are they who do not see, and yet believe,*" xx. 29. That contingencies, or in other words, the things ascribed to chance or fortune, are of the divine Providence, is acknowledged by the church, but still it is not believed; for who doth not say, when he escapes any great danger, to appearance accidentally, that he was preserved by God, and also he giveth God thanks; likewise when he is exalted to honours, and brought to opulence, this also he calls a blessing from God; thus the man of the church acknowledges that contingencies are of Providence, but still he doth not believe. But on this subject, by the divine mercy of the Lord, more will be said elsewhere.

5509. "Saying"—that hereby is signified perception, appears from the signification of saying in the historicals of the word, as denoting perception, of which frequent mention hath been made above.

5510. "The man the Lord of the land spake"—that hereby is signified the celestial of the spiritual principle reigning in the natural, appears from the representation of Joseph, who in this case is the man the lord of the land, as denoting the celestial of the spiritual principle; man (*vir*) is predicated of the spiritual principle, and Lord of the celestial, for man (*vir*) in the internal sense is truth, and Lord is good, and truth from the divine [being or principle,] is what is called spiritual, and good from the divine [being or principle,] is what is called celestial; and from the signification of land, in this case the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301; that the celestial of the spiritual principle, which is represented by Joseph, reigned in each natural principle, is contained in the preceding chapter in the internal sense; to the intent that this might be represented, Joseph was appointed over the land of Egypt. There are two things in the natural principle, viz. scientifics and the truths of the church; how scientifics were arranged into order in the natural principle by the celestial of the spiritual, or by truth from the divine [being or principle] hath been already treated of; the truths of the church, which are represented by the ten sons of Jacob, are now treating of: scientifics must be arranged into order in the natural principle, before the arrangement of the truths of the church can be effected, because the latter are to be apprehended by the former; for nothing can enter the understanding of man without ideas acquired from such scientifics as man hath procured to himself from infancy; man is altogether ignorant that every truth of the church, which is called a truth of faith, is founded upon his scientifics, and that he apprehends it, and keeps it in the memory, and calls it forth from the memory, by ideas wrought from the scientifics appertaining to him; what the quality of those ideas is, in the other world is wont to be shewn to the life to those who desire it, for such things are presented manifestly to the sight in the light of heaven; and on such occasions it also appears with what shades, or with what rays of light, the truth with them had been beset, which had been of the doctrine of the church; with some it appears amongst falses, with some amongst things ludicrous, also amongst scandals, with some amongst the fallacies of the senses, with some amongst apparent truths, and so forth: if man had
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been principled in good, that is, if he had lived the life of charity, in this case, by virtue of that good, as from flame which is from heaven, truths are illuminated, and the fallacies of the senses, in which they are, are beautifully irradiated; and when innocence is insinuated from the Lord, those fallacies appear as truths.

5511. "With us hard things"—that hereby is signified non-conjunction therewith by reason of non-correspondence, appears from the signification of speaking hard things, when it is predicated of what is internal in respect to what is external separate from it, as denoting non-conjunction by reason of non-correspondence, see above, n. 5422, 5423; for if there be not correspondence of what is external with what is internal, in this case, whatsoever is internal, and whatsoever cometh from what is internal, appears hard to what is external, because there is no conjunction: as for example; if it be said by the internal, or by him who is principled in what is internal, that man thinketh nothing from himself, but either from heaven, that is, through heaven from the Lord, or from hell, if he thinketh what is good, that it is through heaven from the Lord, if what is evil, that it is from hell, this appears altogether as hard to him who is willing to think from himself, and who believes that himself in such case is nothing; when yet it is most true, and all who are in heaven, are in the perception that it is so. In like manner, if it be said by the internal, or by them who are principled in what is internal, that the joy in which the angels are, arises from love to the Lord, and from charity towards the neighbour, viz. when they are in the use of administering the things appertaining to love and charity, and that herein they experience such a joy and such a happiness as is altogether ineffable, this will be hard to those, who are only in the joy arising from self-love and the love of the world, and in none from the love of their neighbour except for the sake of self; when yet heaven, and the joy of heaven, then commences in man, when self-respect expires in the uses which he performs. To take also another example; if it be said by the internal, that the soul of man is nothing else but the internal man, and that the internal man after death appears altogether as a man in the world, with a like face, a like body, a like sensitive and thinking faculty; they who have entertained an opinion concerning the soul, that it is merely somewhat cogitative, and thereby as it were ethereal, thus without a form, and that it is to re-assume the body, will think such account of the soul strange and contradictory to truth; and it will seem hard to those, who believe

that the body is the only man, to be told that the soul is the real man, and that the body, which is entombed, is of no service in the other life; yet I know that this is the truth, for, by the divine mercy of the Lord, I have been with the deceased, not in a few instances, but in many, not once but often, and have discoursed with them on the subject. So also in numberless other cases.

5512. "And gave us as spying the land"—that hereby is signified that he observed that the truths of the church had been to catch at gain, appears from the representation of the sons of Jacob, who in this case are us, as denoting the truths of the church in the natural principle, see n. 5403, 5419, 5427, 5458; and from the signification of spies or of those who spy the land, as denoting those who are in truths only to catch at gain, see n. 5432.

5513. "And we said to him, we are right, we are not spies"—that hereby is signified a denial that they were in truths for the sake of gain, appears from the signification of saying to him, as denoting a reply, in this case a denial; and from the signification of we are right, as denoting that they were in truths which in themselves are truths, see n. 5434, 5437, 5460; and from the signification of spies, as denoting those who are in the truths of the church for the sake of gain, in the present case that they were in the truths of the church not for the sake of gain.

5514. "We are twelve brethren"—that hereby are signified all truths in one complex, appears from the signification of twelve, as denoting all, and when predicated of the sons of Jacob, as in the present case, or of the twelve tribes named from them, and also of the twelve apostles, as denoting all the things of faith in one complex, see n. 577, 2089, 2129, 2130, 2553, 3272, 3488, 3858, 3862, 3913, 3926, 3939, 4060.

5515. "The sons of our father"—that hereby is signified from one origin, appears from the signification of sons, as denoting truths, see n. 489, 491, 533, 1147, 2623, 3373; and from the signification of father, as denoting good, see n. 2803, 3703, 3704; hence the sons of a father denote truths derived from good, thus from one origin; all truths also are from one good.

5516. "One is not"—that hereby is signified that the divine spiritual principle from which [is conjunction] doth not appear, appears from what was said above, n. 5444, where the same words occur.

5517. "And the youngest is at this day with our father"—that

that hereby is signified that from him there is adjunction to spiritual good, appears also from what was explained above, n. 5443, where are the same words: the reason why it is said from him is, because the medium, which is represented by Benjamin, proceeds from the celestial of the spiritual principle, which is Joseph.

5518. "And the man the lord of the land said to us"—that hereby is signified apperception concerning the celestial of the spiritual principle reigning in the natural, appears from the signification of saying in the historicals of the word, as denoting to apperceive, of which frequent mention hath been made above; and from the signification of the man the lord of the land, as denoting the celestial of the spiritual principle reigning in the natural, see above, n. 5510.

5519. "In this shall I know that ye are right"—that hereby is signified that he is willing if they are in truths not for the sake of gain, appears from the signification of knowing, as here denoting to be willing, for this follows from the series; and from the signification of that ye are right, thus that they are not spies, as denoting that they are in truths not for the sake of gain, see n. 5432, 5512.

5520. "Cause ye one brother of your's to remain with me"—that hereby is signified that faith in the will should be separated, appears from the representation of Simeon, who is here the one brother, as denoting faith in the will, see n. 5482; and from the signification of remaining with me, as denoting to be separated: how this case is, was shewn above.

5521. "And take ye the famine of your houses"—that hereby is signified that in the mean while they should provide for themselves in that desolation, appears from what was said above, n. 5462, where the like words occur: the reason why it signifies in that desolation is, because desolation is signified by famine.

5522. "And go ye"—that hereby is signified that thus they may live, appears from the signification of going, as denoting to live, see n. 3335, 3690, 4882, 5493.

5523. "And bring your youngest brother to me"—that hereby is signified that if there be a medium there would be conjunction, appears from the representation of Benjamin, who is here the youngest brother, as denoting a medium, see n. 5411, 5413, 5443; and from the signification of bringing him to me, as denoting that hence is conjunction; for by the medium is effected a conjunction of the internal, which is represented by Joseph, with the externals which are represented by the
sons

sons of Jacob, as was shewn above, n. 5411, 5413, 5427, 5428.

5524. "And I shall know that ye are not spies"—that hereby is signified that in such case truths would no longer be for the sake of gain, appears from the signification of spies, as denoting those who are in the truths of the church for the sake of gain, in the present case that they would no longer be so, if there was conjunction by a medium.

5525. "That ye are right"—that hereby is signified that thus there would be correspondence, appears from the signification of ye are right, as denoting that they are in truths, for what is right is true, see n. 5434, 5437; and whereas they are then in truths not for the sake of gain, when there is correspondence, therefore this also is signified by ye are right.

5526. "I will give your brother to you"—that hereby is signified that thus truths would become goods, may appear from the representation of Simeon, who is here the brother whom he would give them, as denoting faith in the will, see n. 5482; and from the representation of the ten sons of Jacob, who in this case are they to whom he should be given, as denoting the truths of the church in the natural principle, see n. 5403, 5419, 5427, 5428, 5512: the ground and reason why by the words, "I will give your brother to you," is signified that thus truths shall become goods, is, because when there is given faith in the will, truths become goods, for the truth of faith which is of doctrine, as soon as it enters the will, becomes the truth of life, and is made truth in act, and in this case is called good, and becomes also spiritual good; from this good is formed by the Lord in man the new will: the reason why the will causeth truth to become good is, because the will considered in itself is nothing else but the love, for whatsoever a man loves, this he wills, and whatsoever he doth not love, he doth not will; and inasmuch as every thing which is of the love, or from the love, is perceived by man as a good, because it delights him, hence it is that every thing which is of the will, or from the will, is good.

5527. "And ye shall wander through the land in trading"—that hereby is signified that thus truths from good shall be made fruitful, and shall all yield use and gain, appears from the signification of trading, as denoting to procure to one's-self the knowledges of good and truth, thus the truths of the church, and to communicate them, see n. 4453; they are called traders who possess such things, n. 2967; wherefore to wander through the land in trading is to search diligently for such things where-
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soever they are ; hence it follows, that by wandering through the land in trading, is also signified to fructify truths from good ; for when conjunction is effected by the medium, which is Benjamin, viz. the conjunction of the external man represented by the ten sons of Jacob, with the internal man, which is Joseph, which conjunction is here treated of, or what is the same thing, when man is regenerated, then truths are continually fructified from good ; for he who is in good, is in the faculty of viewing the truths which flow from common [or general] truths, and this in a continual series ; and more especially in the other life, where worldly and corporeal things do not becloud the view : that this faculty is in good, hath been given me to know by abundant experience ; I have seen spirits who, during their life in the world, did not excel in perspicuity, but still lived the life of charity, elevated into the angelic societies, and on such occasions in like intelligence and wisdom with the angels there, yea, they knew no other than that that intelligence and wisdom were in them ; for by virtue of the good in which they were principled, they were in the faculty of receiving all influx from the angelic societies in which they were : such a faculty is in good, and hence such fructification. But the truths, which are fructified by good, with those who are principled in good, do not remain truths, but are committed by them to life, and in such case become uses ; wherefore by wandering through the land in trading, is also signified, that they all yield use and gain.

5528. Verses 35, 36, 37, 38. *And it came to pass, they emptied their sacks, and lo ! every one's bundle of his silver was in his sack, and they saw the bundles of their silver, they and their father, and were afraid. And Jacob their father said to them, me ye have bereaved of my children, Joseph is not, and Simeon is not, and ye take Benjamin ; upon me shall be all these things. And Reuben said to his father, saying, cause my two sons to die, if I bring him not to thee, give him upon my hand, and I will bring him back to thee. And he said, my son shall not go down with you, because his brother is dead, and he is left alone, and hurt may befall him in the way in which ye shall go, and ye shall make my grey hair to go down in sorrow to the grave. And it came to pass, they emptied their sacks, signifies use from the truths which were in the natural principle : and lo ! every one's bundle of his silver, signifies orderly arrangements of truths given gratis : in his sack, signifies in every one's receptacle : and they saw the bundles of their silver, signifies apperception that it was so : they and their father, signifies from truths and the good of truth in the natural principle : and they were afraid, signifies*

signifies a holy principle : and Jacob their father said to them, signifies perception communicated to them from the good of truth : me ye have bereaved of my children, signifies that thus the church would be no more : Joseph is not, signifies the internal, that it is not : and Simeon is not, signifies faith in the will, that it also is not : and ye take Benjamin, signifies if the medium be also taken away : upon me shall all these things be, signifies that hereby what is of the church will be destroyed : and Reuben said to his father, signifies those things which were of faith in the understanding apperceived by the good of truth : saying, cause my two sons to die, signifies that neither would each principle of faith live : if I bring him not to thee, signifies unless a medium be adjoined : give him upon my hand, signifies as much as was in his ability : and I will bring him to thee, signifies that he shall be restored : and he said, my son shall not go down with you, signifies that he shall not let himself down towards lower things : because his brother is dead, signifies since the internal is not present : and he is left alone, signifies that he is now in the place of the internal : and hurt may befall him in the way wherein ye shall go, signifies that with truths alone in the natural principle, separated from the internal, he would perish : and ye shall cause my grey hair to go down, signifies that thus will be the last of the church : in sorrow to the grave, signifies without hope of resuscitation.

5529. “ And it came to pass, they emptied out their sacks ” —that hereby is signified use derived from truths in the natural principle, appears from the signification of emptying out, viz. the provision which they brought from Egypt, as denoting to do use from truths, for by provision is signified truth, see n. 5276, 5280, 5292, 5402 ; and from the signification of sacks, as denoting receptacles in the natural principle, see n. 5489, 5494, thus the natural principle ; concerning receptacles in the natural principle, see below, n. 5531.

5530. “ And lo ! every one’s bundle of his silver ” —that hereby are signified the orderly arrangements of truths given gratis, appears from the signification of bundle or fascicle, as denoting orderly arrangement, of which we shall speak presently ; and from the signification of silver, as denoting truth, see n. 1551, 2954 ; by every one having it in his sack, is signified that it was given gratis. The ground and reason why bundle or fascicle denotes orderly arrangement is, because the truths appertaining to man are disposed and arranged into serieses ; those which are in greatest agreement with the loves, are in the midst ; those which are not in so much agreement, are at the sides, and
lastly

lastly those which are in no agreement, are rejected to the remotest circumferences; the things out of that series are those which are contrary to the loves; wherefore those things which are in the midst, are said to be of consanguinity, for love makes consanguinity, and the things which are more remote are said to be of affinity; at the ultimate boundaries affinities expire; into such serieses all things appertaining to man are arranged, and are signified by fascicles and bundles: hence it is very manifest how the case is with those who are principled in self-love and the love of the world, and how with those who are principled in love to God and towards their neighbour; with those who are principled in self-love and the love of the world, such things as favour those loves are in the midst, and such things as do but little favour them, are in the circumferences, and the things which are contrary, as those things are which relate to love to God and love to the neighbour, are rejected; in such a state are the infernals; hence also there sometimes appears a lucidity around them, but within this lucidity, where they themselves are, all is dusky, monstrous and horrible: but with the angels there is a principle of flaming radiance in the midst proceeding from the good of celestial and spiritual love, and hence a lucidity or brightness encompassing them; they who so appear, are likenesses of the Lord; for the Lord himself, when he shewed his divine [principle] to Peter, James, and John, “shone in countenance as the sun, and his raiment became as “the light,” Matt. xvii. 2; that the angels, who are likenesses, appear in flaming radiance and thence in white, is evident from the angel who descended from heaven, and rolled away the stone from the door of the sepulchre, “his appearance was as “lightning, and his raiment white as snow,” Matt. xxviii. 3.

5531. “In his sack”—that hereby is signified in every one’s receptacle, appears from the representation of sack, as denoting a receptacle, see n. 5489, 5494, 5529. What is here meant by receptacle, it may be expedient briefly to explain: the natural principle of man is distinguished into it’s receptacles, in each receptacle there is some common [or general] principle, in which common [or general] principle are arranged things less common, or particulars, and in these singulars; every such common principle, with it’s particulars and with it’s singulars, hath it’s receptacle, within which it can put itself in action, or vary it’s forms and change it’s states: those receptacles, with the man who is regenerated, are as many in number as the common [or general] truths appertaining to him, and each receptacle corresponds to some society in heaven: such is the arrangement which hath place with
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the man who is principled in the good of love and thence in the truth of faith : from these considerations it may in some sort be manifest what is meant by the receptacle of each, when it is predicated of the common [or general] truths in the natural principle, which are represented by the ten sons of Jacob.

5532. "And they saw the bundles of their silver"—that hereby is signified apperception that it was so, viz. that the orderly arrangements of truth were given gratis, appears from what was explained just above, n. 5530.

5533. "They and their father"—that hereby is signified from truths and the good of truths in the natural principle, appears from the representation of the sons of Jacob, who are here meant by *they*, as denoting truths in the natural principle, see n. 5408, 5419, 5427, 5458, 5512; and from the representation of Jacob, who is here *their father*, as denoting the good of truth also in the natural principle, see n. 3659, 3669, 3677, 3775, 4234, 4273, 4538. What is meant by apperception from truths and from the good of truth in the natural principle, may indeed be explained, but will not fall into the understanding, except very obscurely; nevertheless it falls into the understanding of spirits as in clear day, such subjects being considered by the latter as comparatively of easy investigation; hence also it may in some measure appear, what is the difference of man's intelligence, whilst he is in the world and it's lameness, and whilst he is in heaven and it's light.

5534. "And they feared"—that hereby is signified a holy principle, appears from the signification of fearing, when such things befall which are of the divine Providence, as in the present case that truths were given gratis, which are signified by the bundle of every one's silver being in his sack; the holy principle, which flows in on such occasions, induces also somewhat of fear with holy reverence.

5535. "And Jacob their father said to them"—that hereby is signified perception communicated to them from the good of truth, appears from the signification of saying in the historicals of the word, as denoting perception, of which frequent mention hath been made before; and from the representation of Jacob, as denoting the good of truth, see just above, n. 5533.

5536. "Me ye have bereaved of my children"—that hereby is signified that thus there was no more a church appears from the representation of Jacob, who saith this of himself, as denoting the good of truth, see n. 3659, 3669, 3677, 3775, 4234, 4273, 4538; and inasmuch as he denotes the good of truth, he denotes

denotes also the church, for good is the essential of the church, wherefore whether we speak of the good of truth, or of the church, it is the same thing, for to whatsoever man the good of truth appertains, to him also the church appertains; that Jacob denotes the church, may be seen, n. 4286, 4520; hence also it is, that his sons represent the truths of the church, n. 5403, 5419, 5427, 5458, 5512; and from the signification of bereaving of children, as denoting to deprive the church of it's truths and goods, as in this case, of those things which are represented by Joseph, Benjamin, and Simeon, of which we shall speak presently. The reason why to bereave of children denotes to deprive the church of it's truths and goods is, because the church is compared to a marriage, it's good to the husband, and it's truth to the wife, and the truths born from that marriage to sons, and the goods to daughters, and so forth; when therefore mention is made of being made childless or being bereaved of children, it signifies that the church is deprived of it's truths, and thence becomes no church; in this sense the expression is used in other parts of the word, as in Ezechiel, "I will send upon you famine and an evil beast, and *I will make thee childless,*" v. 17. Again, "when I shall cause the evil beast to pass through the land, and it shall *bereave it of children,* that it become a desolation, so that there is none that passeth through by reason of the beast," xiv. 15. And in Leviticus, "I will send amongst you the wild beast of the field *which shall bereave you of children,* and shall cut off your beast, and diminish you, that your ways shall be wasted," xxvi. 22; in these passages, famine denotes the defect of the knowledges of good and truth, and consequent desolation; the evil beast denotes falses grounded in evils; the land [or earth] denotes the church; to send famine and the evil beast, and to bereave the land of children, denotes to destroy the church by falses grounded in evils, thus to deprive it totally of truths. So in Jeremiah, "I will winnow them with a winnowing-fan in the gates of the land, *I will bereave of children,* I will destroy my people," xv. 7, where also to bereave of children denotes to deprive of truths. Again, "give their sons to the famine, and causethem to flow down by the hand of the sword, *that their wives may become childless and widows,*" xviii. 21; their wives becoming childless and widows denotes their being without truths and without good. And in Hosea, "as for Ephraim, their glory shall fly away as a bird, from the birth, and from the belly, and from conception; because if they educate their sons, then I will cause them to be bereaved of children by man," ix. 11, 12,

where the meaning is the same. And in Ezechiel, "I will
 "cause to walk over you man, my people, who shall possess
 "thee for an inheritance, and thou shalt be to them an inheritance, *nor shalt thou any more bereave them of children.*
 "Thus saith the Lord Jehovih, because they say to you, thou
 "consumest man, and *thou hast bereaved thy people of children,*"
 xxxvi. 12, where also to bereave of children denotes to deprive
 of truths. And in Isaiah, "now hear this thou delicate one,
 "that sittest securely, that sayest in thy heart, I and there is
 "none besides as I, I shall not sit a widow, *neither shall I*
 "*know the loss of children*; but those two things shall come upon
 "thee in a moment in one day, *the loss of children* and widow-
 "hood," xlvii. 8, 9, speaking of the daughter of Babel and
 Chaldea, that is, of those who are in a holy external and a
 profane internal, and call themselves the church by reason of a
 holy external; the loss of children and widowhood denote the
 privation of truth and good. Again in the same prophet,
 "lift up thine eyes round about and behold they are all gathered
 "together, they come to thee, *the sons of thy bereavings*
 "shall yet say in thine ears, the place is too strait for me, give
 "place to me that I may dwell: but thou shalt say in thy
 "heart, who hath begotten me these, when yet I was *bered*
 "*of children* and solitary, an exile and removed far off, who
 "then hath educated these, I have been left alone, where have
 "these been," xlix. 18, 20, 21, speaking of Zion or the celestial
 church, and of its fructification after vastation; the sons of be-
 reavings denote the truths restored, and immensely increased,
 of which she was deprived in vastation.

5537. "Joseph is not"—that hereby is signified the internal that it is not, appears from the representation of Joseph, as denoting the celestial of the spiritual principle, consequently the internal of the church, see n. 5469, 5536.

5538. "And Simeon is not"—that hereby is signified faith in the will that it also is not, appears from the representation of Simeon, as denoting faith in the will, see n. 3869, 3870, 3871, 3872, 4497, 4502, 4503, 5482.

5539. "And ye take Benjamin"—that hereby is signified if also the medium be taken away, appears from the representation of Benjamin, as denoting a medium, see n. 4411, 5413, 5443.

5540. "Upon me shall all these things be"—that hereby is signified that thus what is of the church will be destroyed, appears from the representation of Jacob, who saith this of himself, as denoting the church, see n. 5536; in the church,
 when

when there is not the internal which is represented by Joseph, nor faith in the will which is represented by Simeon, and if the conjoining medium be taken away, which is represented by Benjamin, every thing of the church is destroyed; this is what is signified by all these things shall be upon me.

5541. "And Reuben said to his father"—that hereby are signified those things which are of faith in the understanding apperceived by the good of truth, appears from the signification of saying in the historicals of the word, as denoting to apperceive, of which frequent mention has been heretofore made; and from the representation of Reuben, as denoting faith in doctrine and in the understanding, see n. 3861, 3866, 5472, consequently those things which are of that faith; and from the representation of Jacob, who is here the father to whom Reuben said, as denoting the good of truth, see n. 3659, 3669, 3677, 3775, 4234, 4273, 4538, 5533; hence it is evident that by Reuben said to his father, are signified those things which are of faith in the understanding apperceived by the good of truth. The reason why Reuben here speaks is, because the church is treated of, in which faith in doctrine and in the understanding apparently is the prime agent, and also teaches, in the present case, what must be done to prevent the destruction of those things which are of the church.

5542. "Saying, cause my two sons to die"—that hereby is signified that neither would each principle of faith live, appears from the signification of the two sons of Reuben, as denoting each principle of faith, for by Reuben is represented faith in doctrine and in understanding, and his sons are the two doctrines which are of the church, viz. the doctrine of truth and the doctrine of good, or the doctrine of faith and the doctrine of charity; that neither of these principles of faith or of the church would live, unless the medium, which is represented by Benjamin, be conjoined, is signified by the words, cause my two sons to die, if I bring not Benjamin unto thee; by these words Reuben gives confirmation that it must be all over with the church, unless there be a medium; if there was not this internal sense in these words, Reuben would never have said to his father, that he should cause his two sons to die, unless he brought back Benjamin, for thus he would have proposed to extirpate one family, which would have been iniquitous, because contrary to every principle of right; but the internal sense teaches why it was so said.

5543. "If I bring him not thee"—that hereby is signified unless a medium be conjoined, appears from the representation of

of Benjamin, who is here meant by him whom he would bring, as denoting a medium, see n. 5411, 5413, 5443, 5539, and from the signification of bringing, as denoting to be conjoined.

5544. "Give him upon my hand"—that hereby is signified as much as was in his ability, appears from the signification of hand, as denoting ability, see n. 878, 3387, 4931 to 4937, 5327, 5328; to give him upon his hand denotes in a proper sense to confide him to him; but whereas faith in the understanding, which is represented by Reuben, hath little of ability to be confided in, inasmuch as the truth which is of faith derives it's ability from the good which is of charity, n. 3563, therefore by give him upon my hand is signified as much as was in his ability.

5545. "And I will bring him to thee"—that hereby is signified that he should be restored, is manifest without explication.

5546. "And he said, my son shall not go down with you"—that hereby is signified that he will not let himself down towards lower things, appears from the signification of going down, in that it is predicated of going towards lower things, see n. 5406, in the present case to the scientific truths which are in the exterior natural principle, n. 5492, 5495, 5497, 5500, which are represented by the sons of Jacob.

5547. "Because his brother is dead"—that hereby is signified since the internal is not present, appears from the representation of Joseph, who is here the brother, as denoting the celestial of the spiritual principle, or truth from the divine, consequently the internal of the church, see n. 5469; and from the signification of being dead, as here denoting not to be present, for he was amongst the living, but he was not present.

5548. "And he is left alone"—that hereby is signified that he is now in the place of the internal, may appear from this consideration, that inasmuch as the internal, which is Joseph, was not present, and he alone was from the same mother with Joseph, therefore he now was also as Joseph: Joseph also and Benjamin represent each the internal, and the ten other sons of Jacob the external, n. 5469.

5549. "And hurt may befall him in the way wherein ye go"—that hereby is signified that he would perish with truths alone in the natural principle separate from the internal, appears from what was explained above, n. 5413, where like words occur.

5550. "And ye shall cause my grey hair to go down"—that hereby is signified that thus will be the last of the church,
appears

appears from the signification of grey hair, when the church is treated of, as denoting it's last [or ultimate]: The last [or ultimate] is also signified by grey hair in Isaiah, "attend to me, "O house of Jacob, and all the remains of the house of Israel, "carried from the womb, brought forth from the matrix, "even to old age I am the same, and even to grey hair I will "carry," xlii. 4; the house of Jacob denotes the external church, the house of Israel the internal church; from the womb and the matrix denotes from it's beginning; to old age and to grey hair denotes to it's last [or ultimate]. And in David, "they that are planted in the house of Jehovah shall flourish "in the courts of our God; they shall yet have produce *in grey hair*," Psalm xcii. 14, 15; in grey hair denotes in the last [or ultimate].

5551. "In sorrow to the grave"—that hereby is signified without hope of resuscitation, appears from the signification of sorrow in this passage, as denoting without hope, for when there is no longer any hope, then there is sorrow; and from the signification of grave, as denoting resurrection and regeneration, see n. 2916, 2917, 3256, 4621, thus resuscitation, viz. of the church, for if in the church there is not an internal, which is Joseph, nor a medium, which is Benjamin, nor faith in the will or charity, which is Simeon, there is no longer any hope of it's resuscitation. It appears indeed strange, that a grave should denote resuscitation, but this is in consequence of the idea which man hath concerning a grave, for he doth not separate a grave from death, nor even from the dead body which is in the grave; but the angels in heaven cannot have such an idea concerning a grave, but an idea altogether different from what man hath, viz. an idea of resurrection or of resuscitation; for man, when his dead body is committed to the grave, is resuscitated into the other life; wherefore the angels, concerning the grave, have not an idea of death, but of life, consequently of resuscitation.

A CONTINUATION OF THE SUBJECT CONCERNING CORRESPONDENCE WITH THE GRAND MAN, IN THE PRESENT CASE CONCERNING THE CORRESPONDENCE OF THE SKIN, OF THE HAIRS, AND OF THE BONES WITH THAT MAN.

5552. *THE case with correspondence is this ; the things in man, which have the greatest life, correspond to those societies in the heavens, which have the greatest life, and in consequence thereof the greatest happiness, as are those to which man's external and internal sensories correspond, and the things which are of the understanding and the will ; but the things in man, which have lesser life, correspond to such societies in heaven as are in lesser life, as are those to which the cuticles correspond, which encompass the whole body ; also the cartilages and the bones, which support and sustain all things that are in the body ; and also the hairs, which spring forth from the cuticles : what the societies are and of what quality, to which the former and the latter things correspond, we proceed further to shew.*

5553. *The societies, to which the cuticles correspond, are in the entrance to heaven ; and to them is given a perception of the quality of the spirits who crowd to the first threshold, whom they either reject or admit ; so that they may be called the entrances or thresholds of heaven.*

5554. *There are very many societies, which constitute the external integuments of the body, with a difference from the face to the soles of the feet, for there is every where a difference ; I have had much discourse with them : in regard to spiritual life they were such, that they suffered themselves to be persuaded by others that a thing is so, and when they had heard it confirmed from the sense of the letter of the word, they believed it altogether, and continued firm in their opinion, and according thereto instituted a life not evil : but it is no easy matter for others, who are not of a like disposition, to hold commerce with them, for they tenaciously cleave to the opinions which they have received, neither do they suffer themselves to be drawn away thence by objections grounded in reason : there are very many such spirits from this earth, inasmuch as our orb is in externals, and also re-acts against things internal, as the skin is wont to do.*

5555. *They who in the life of the body had known nothing but the common [or general] things of faith, as that the neighbour*

bour ought to be loved, and from that common [or general] principle had done good alike to the wicked and to the well-disposed, without discrimination, saying that every one was their neighbour; such, whilst they lived in the world, suffered themselves to be much seduced by the deceitful, the hypocritical, and the pretending; the case is the same with them in the other life, neither do they regard what is said to them, for they are sensual, and do not enter into reasons. These also constitute the skin, but the exterior which is less sensible. I have discoursed with those who constitute the skin of the skull, but they are as different from each other as that skin is from itself in different places, as in different parts of the skull, towards the occiput, the sinciput, the temples, on the face, on the thorax, the abdomen, the loins, the feet, the arms, the hands, the fingers.

5556. It hath also been given to know who constitute the scaly skin, which skin is less sensible than all the other coverings, for it is beset with scales, which approach to somewhat like a fine cartilage: the societies which constitute it, are such as reason upon all subjects, whether it be so, or be not so, and go no further; when I discoursed with them, it was given to perceive, that they had not the least apprehension of what is true or not true, and the more they reason, the less they apprehend: nevertheless they seem to themselves to be wiser than others, for they make wisdom to consist in the faculty of reasoning; they do not at all know that it is the distinguishing characteristic of wisdom, to perceive without reasoning that a thing is so, or not so. There are also several of them, who have become of this description in the world in consequence of the confounding of good and truth by things philosophical, and the diminution of common sense thereby occasioned.

5557. There are also spirits by whom others speak, and who scarce understand what they say; this they have confessed, but still they speak much: they become of this description, who in the life of the body have been mere babblers, without thinking at all of what they have said, and have loved to speak on all subjects; I have been told, that they are in companies, and that some companies of them have reference to the membranes which cover the viscera of the body, some to the cuticles which derive little from the sensitive principle; for they are only passive powers, and act nothing from themselves, but from others.

5558. There are spirits who, when they are desirous to know something, say that it is so, repeating this one after another in the society; and on this occasion they observe whether what they say flows freely, without any spiritual reniscus, for in case the
thing

thing be not so, there is then perceived most commonly a renisus from an interior principle; if no renisus be apperceived by them, they take it for granted that the thing is so, and are content with this method of coming to know that it is so: such are they who constitute the cutaneous glands; but of these there are two kinds, one which affirms, because there appears a free fluency, as was said, from which they conjecture, that, there being no renisus, the thing is agreeable to heavenly form, consequently to truth, and that hereby it is affirmed; the other kind, which affirms boldly that the thing is so, although they do not know it.

5559. The conformation of the contextures in the cuticles hath been shewn me representatively; the conformation in the case of those, with whom those extreme parts corresponded to the interiors, or with whom things material in the extreme parts were obedient to things spiritual, was a beautiful contexture, consisting of spires wonderfully assorted together, after the manner of fine lace, which it is impossible to describe; they were of an azure colour: afterwards were represented forms still more continuous, more subtle, and more neatly fashioned: in such manner appear the cuticles of a regenerate man. But in the case of those who have been deceitful, the extreme cutaneous parts appear as conglutinations of mere serpents; and in the case of those who have been magical, as filthy intestinals.

5560. The societies of spirits, to whom the cartilages and bones correspond, are very many in number; but they are such as have in them little of spiritual life; as there is very little of life in the bones compared with what is in the soft substances which encompass them; for example, as there is in the skull and the bones of the head compared with what is in each brain, and the medulla oblongata, and in the sensitive substances therein; and also as there is in the vertebræ and ribs, compared with what is in the heart and lungs; and so forth.

5561. It hath been shewn me how little there is of spiritual life in those who have reference to the bones; other spirits speak by them, and themselves know little what they say, but still they speak, placing their delight in speaking only. Into such a state are they reduced, who had led an evil life, and yet had some remains of good stored up in them; these remains constitute that small portion of spiritual life, after the vastations of several ages: what remains are, may be seen, n. 468, 530, 560, 561, 660, 1050, 1736, 1906, 2284, 5135, 5342, 5344. It was said that they have little of spiritual life; by spiritual life is meant that life which the angels have in heaven; to this life man is introduced in the world by the things which are of faith and charity;

city; the very affection of good which is of charity, and the affection of truth which is of faith, is spiritual life: the life of man without it is natural, worldly, corporeal, and terrestrial life, which is not spiritual life, if spiritual be not in it, but is such life as animals in general are in possession of.

5562. They who emerge out of vastations, and administer to the uses for which the bones serve, have not any determinate thought, but common [or general] thought almost indeterminate; they are as they who are called distracted, being as it were not in the body; they are slow, dull, stupid, and are tardy in every thing; nevertheless they are occasionally in a state not untroubled, because cares do not penetrate, but are dissipated in their common [or general principle] of obscurity.

5563. In the skull are sometimes felt pains, now in one part, now in another, and there are apperceived as it were nuclei there, which are separated from the rest of the bones, and which thus cause pain; by experience it hath been given to know, that such things derive their existence from falses grounded in lusts; and what is wonderful, the genera and species of falses have determinate places in the skull, as hath been also made known to me by much experience. Such nuclei, which are hardnesses [indurations], in the case of those who are reformed, are broken and reduced to softness, and this by various means, in general by informations in good and truth, by bitter influxes of truth, which is effected with interior pain, also by actual rendings asunder, which is effected with exterior pain. For falses grounded in lusts are of such a nature that they grow hard, inasmuch as they are contrary to truths, and truths, inasmuch as they are determined according to the form of heaven, flow as it were spontaneously, freely, gently, and softly; whereas falses, in consequence of a contrary tendency, have opposite determinations, whereby the flowing principle, which is of the form of heaven, is checked in its fluidity, and hence come hardnesses. It is on this account that they who have lived in deadly hatred, and in the revenges of such hatred, and in falses thence derived, have skulls perfectly hardened, and some have skulls like ebony, through which no rays of light, which are truths, penetrate, but are altogether reflected.

5564. There are spirits small in stature, who, when they speak, roar like thunder, a single one sometimes like a host; it is innate in them to speak in this manner; they are not from this earth, but from another, concerning which, by the divine mercy of the Lord, we shall speak elsewhere, when we come to treat of the inhabitants of various earths. I was told, that they have refer-

ence to the scutiform cartilage, which is before the chamber of the breast, and serves as a support for the ribs in front, and also for the various muscles necessary for the formation of sound.

5565. There are also spirits who have reference to bones still harder, as to the teeth; but concerning these it hath not been given to know much, only that they, who have scarce any thing of spiritual life remaining, when they are exhibited to view in the light of heaven, do not appear in any face, but only as to the teeth instead of face, for the face represents the interiors of man, thus his spiritual and celestial principles, that is, the things which are of faith and charity; they therefore, who in the life of the body have not procured to themselves something of such life, appear in the above manner.

5566. A certain spirit came to me, having the appearance as of a black cloud, around which were wandering stars; (when wandering stars appear in the other life, they signify falses, but fixed stars truths;) I apperceived that he was a spirit who was willing to approach near, and when he came near, he excited fear, as certain spirits have the power to do, especially robbers, from which circumstance I might conclude that he was a robber; when he was near me, he was desirous, and made every attempt, to infest me by magic artifices, but in vain; he stretched out his hand that he might exercise imaginary power, but this had not the least effect. It was afterwards shewn what sort of face he had; and that it was no face, but somewhat exceedingly black instead thereof; and there appeared a mouth therein gaping direfully and ferociously, as a gorge wherein was extant a row of teeth; in a word it was as a greedy dog with open jaws, so that it might be called jaws, and not a face.

5567. A certain spirit applied himself to my left side, and on this occasion I knew not whence and of what quality he was, for he acted obscurely; he was desirous also to penetrate into me more interiorly, but he was rejected; he induced a common [or general] sphere of ideas of thought, such as cannot be described, and such also as I never remember to have apperceived before; he was bound by no principles, but in general was against all whom he was able by his dexterity and ingenuity to refute and find fault with, although he did not know what truth was; I wondered that such ingenuity could be given, which was enabled dexterously to refute others, and yet from no knowledge of truth in itself. He afterwards went away, but presently returned with an earthen jug in his hand, and was desirous to give me something out of it to drink; there was in it from phantasy such a liquor, as took away the understanding from those who drank it;

it ; this was represented by reason that he had deprived of the understanding of truth and good those who had adhered to him in the world, yet still they adhered to him. He also, in the light of heaven, did not appear in a face, but only as to the teeth, by reason that he could make a mock of others, and still he himself knew nothing of truth. It was told me who he was, and that when he lived in the world, he was of distinguished character, and it was known to some that he was such as has been described.

5568. There have occasionally been with me such as gnashed with the teeth, who were from the hells containing those, who have not only led an evil life, but have also confirmed themselves against the divine (being or principle,) and have referred all things to nature; they gnash with the teeth in speaking, which is grating to the ear.

5569. As there is a correspondence of the bones and cuticles, there is also a correspondence of the hairs, for the hairs are rooted in and sprout up from the cuticles; whatsoever is a subject of correspondence with the grand man, appertains to spirits and angels, for every spirit and angel as an image hath reference to the grand man: the angels therefore have hair decently and orderly disposed; hair represents their natural life, and it's correspondence with their spiritual life: that hair signifies those things which are of the natural life, may be seen, n. 3301; and that to poll the hair signifies to accommodate natural things, so as to render them becoming, and thus graceful, see n. 5247.

5570. There are several, especially of the female sex, whose attention has been wholly taken up in adorning their persons, nor have their thoughts gone deeper into any subject, and scarce at all into the subject of eternal life; this is pardonable in the female sex until they come to that maturer age, when the ardour ceases which is wont to precede marriage: but if in maturer age they persevere in such attention to the person, when they are capable of better understanding, they then contract a nature which remains after death: such females in the other life appear with long hair spread over the face, which they also comb, supposing elegance to consist therein; for to comb the hair signifies to accommodate natural things that they may appear handsome, see n. 5247; hence it is known by others what is their quality and character; for spirits can know from the hair, it's colour, length, the manner in which it is spread, what had been the quality of the natural life in the world.

5571. With those who have believed that nature is all, and have

have confirmed themselves in this belief, and also have thence lived in a careless security, not acknowledging any life after death, thus neither hell nor heaven; with such, I say, inasmuch as they are purely natural, when they are seen in the light of heaven, there doth not appear any face, but in the place thereof somewhat bearded, hairy, un-poll'd, for, as was said above, the face represents spiritual and celestial things existing interiorly with man, but hairiness represents natural things.

5572 There are very many at this day in the Christian orb, who ascribe all things to nature, and scarce any thing to the divine (being or principle); but of persons of this character, there are more in one nation than in another; it is allowed therefore to relate the substance of a discourse which I held with some of that nation, which abounds with persons of the above description.

5573. A certain spirit above the head was present unseen, but it was given to perceive his presence from the smell of burnt horn or bone, and from the stench of teeth; afterwards there came a great crowd, as a mist, from the lower parts towards the upper behind, who were also unseen, and took their station above the head; I supposed that they were unseen because they were subtle, but it was said, that where there is a spiritual sphere, there they are unseen, but where there is a natural sphere, there they are seen; and they were called unseen naturals. The first thing discovered concerning them was, that with the greatest degree of study, of cunning, and of artifice, they attempted to prevent the publication of every thing concerning themselves; for which end they had also the skill to pilfer from others their ideas, and to induce other ideas, whereby they hindered detection; this continued for a considerable space of time; it was hence given to know, that such was their character in the life of the body, that they were unwilling for any thing to be made public concerning what they did and thought, assuming a face and a speech which were not in agreement with their actions and persuasions; nevertheless they did not cover themselves under these pretences, with a view to deceive by lies. It was perceived that they who were present, in the life of the body had been traders, but of such a character, that they had placed the delight of their life in trading itself, and not so much in riches, and thus that trading had been as it were their soul; wherefore I discoursed on this subject with them, and it was given to say, that trading is no hindrance against admission into heaven, and that in heaven there are rich and poor alike; but they

they objected, and said, that it was their opinion, that to be saved it was necessary to renounce trade, to give all they had to the poor, and to make themselves miserable; but it was given to reply, that this is not the case, and that they amongst them had thought otherwise, who are in heaven, because they were good Christians, and still wealthy, and some of them amongst the most wealthy; these regarded the general good and love towards their neighbour as the end they should keep in view, and exercised mercantile functions only for the sake of employment in the world, without setting their hearts on such things; but the reason why the former are beneath is, because they were merely natural, and therefore did not believe in a life after death, neither in a hell nor a heaven, yea neither in the existence of any spirit, and that they had made no scruple of depriving others of their goods by every possible art, and that without compassion they could see whole houses ruined for the sake of their gain; and that on this account they made a mock of all those, who offered to discourse with them on the subject of eternal life. It was also shewn what sort of idea they had entertained concerning the life after death, concerning heaven, and concerning hell; there appeared a certain one who was taken up into heaven from the left towards the right, and it was said, that some one was lately deceased, and was conducted by the angels immediately into heaven; the circumstance was the subject of discourse, but they, notwithstanding their being eye-witnesses also, still retained a very strong sphere of unbelief, which they dispersed around them, insomuch that they were willing to persuade themselves and others contrary to what they saw; and such being the degree of their incredulity, it was given to tell them, that possibly they would have had as little faith, if they had seen in the world any one lying dead in a litter restored to life again; they replied, that they would not have believed unless they had seen several dead persons raised to life again, and if they had seen this, they would still have attributed it to natural causes; they said afterwards, when they had been left for some time to their own thoughts, that at first they should have believed that it was a fraud, and when it was evinced to be no fraud, they should have then believed that the soul of the dead person had a secret communication with him who restored it to life, and lastly, that it was some secret which they did not comprehend, because in nature there are a great many things incomprehensible; and thus that they could not in any wise believe, that such a thing existed from
any

any power superior to nature; hence it was discovered what had been the quality of their faith, viz. that they could not in any wise be induced to believe, that there was any life after death, either a hell or a heaven, thus that they were altogether natural. Such, when they appear in the light of heaven, appear also without face, and in the place thereof a thick hairiness.



GENESIS.

CHAPTER THE FORTY-THIRD.

1. **AND** the famine became grievous in the land.

2. And it came to pass, when they had made an end of devouring the provision which they brought out of Egypt, their father said to them, return ye, buy for us a little food.

3. And Judah said unto him, saying, the man protesting protested to us, saying, ye shall not see my faces, except your brother be with you.

4. If thou send our brother with us, we will go down and and buy food for thee.

5. And if thou send not, we will not go down, because the man said to us, ye shall not see my faces except your brother be with you.

6. And Israel said, wherefore did ye evil to me, to tell the man whether ye had yet a brother.

7. And they said, the man asking asked us concerning our nativity, saying, is your father yet alive, have ye a brother, and we told him according to the mouth of those words : did we knowing know that he would say, cause your brother to come down.

8. And Judah said to Israel his father, send the boy with me, and we will arise, and go, and we will live, and not die, also we, also thou, and also our infants.

9. And

9. And I will be surety for him, of my hand thou shalt require him, except I bring him to thee, and set him before thee, I shall sin to thee all days.

10. For unless we had lingered, we should have returned now these two times.

11. And Israel their father said to them, if it must be so, then thus do ye, take of the chaunting of the land in your vessels, and cause to go down to the man a present, a little gum, and a little honey, wax and myrrh, turpentine nuts and almonds.

12. And take double silver in your hands, and the silver which was brought back in the mouth of your wallets, ye shall bring back in your hand, peradventure it was an error.

13. And take your brother, and arise, and return ye to the man.

14. And God Schaddai give you mercies before the man, and send to you your other brother and Benjamin; and I, as I have been bereaved, shall be bereaved.

15. And the men took this present, and they took double silver in their hand, and Benjamin, and arose, and went down to Egypt, and stood before Joseph.

16. And Joseph saw Benjamin with them, and said to him who was over his house, bring the men to the house, and slaying slay, and prepare, for the men shall eat with me at noon.

17. And the man did as Joseph said, and the man brought the men to Joseph's house.

18. And the men feared at being brought to Joseph's house, and they said, on the word of the silver brought back in our wallets in the beginning are we brought; to roll down upon us, and to cast himself upon us, and to take us for servants, and our asses.

19. And they came to the man who was over Joseph's house, and spake to him at the door of the house.

20. And said to him, in me my Lord, coming down we came down in the beginning to buy food.

21. And it came to pass, when we were come to the inn, and opened our wallets, behold every one's silver was in the mouth of his wallet, our silver in it's weight, and we bring it back in our hand.

22. And other silver we cause to come down in our hand to buy food, we know not who hath put our silver in our wallets.

23. And he said, peace be to you, fear not, your God, and the God of your father hath given you a hidden gift in your wallets

wallets, your silver came to me; and he brought forth Simeon to them.

24. And the man brought the men to Joseph's house, and gave water, and they washed their feet, and he gave fodder to their asses.

25. And they prepared the present until Joseph came at noon, because they heard that they were to eat bread there.

26. And Joseph came to the house, and they brought the present to him, which was in their hand, to the house, and they bowed themselves to him to the earth.

27. And he asked them concerning peace, and said, hath your father peace, the old man of whom ye spake, is he yet alive.

28. And they said, thy servant our father hath peace, he is yet alive, and they bended themselves, and bowed themselves.

29. And he lifted up his eyes, and saw Benjamin his brother, the son of his mother, and said, is this your youngest brother, of whom ye spake to me, and he said, God be gracious to thee my son.

30. And Joseph made haste, because his compassions were moved towards his brother, and he sought to weep, and came to his chamber and wept there.

31. And he washed his faces, and went forth, and contained himself, and said, set bread.

32. And they set for him alone, and for them alone, and for the Egyptians who eat with him alone, because the Egyptians cannot eat bread with the Hebrews, for that is an abomination to the Egyptians.

33. And they sat before him, the first-born according to his primogeniture, and the minor according to the minority, and the men were amazed every one at his companion.

34. And he lifted up portions from his faces to them, and multiplied Benjamin's portion above the portions of them all by five measures; and they drank, and drank largely with him.

THE CONTENTS.

5574. THE subject is continued concerning the conjunction of the truths of the church in the natural principle, which are the ten sons of Joseph, with the celestial of the spiritual principle, or truth from the divine [being or principle], which is Joseph, by the medium which is Benjamin: but the subject treated of in this chapter in the internal sense is only concerning the common [or general] influx which precedes conjunction.

THE INTERNAL SENSE.

5575. VERSES 1, 2, 3, 4, 5. *And the famine became grievous in the land. And it came to pass when they had made an end of devouring the provision which they brought from Egypt, their father said to them, return ye, buy us a little food. And Judah said to him, saying, the man protesting protested to us, saying, ye shall not see my faces except your brother be with you. If thou send our brother with us, we will go down, and will buy thee food. And if thou do not send, we will not go down, because the man said to us, ye shall not see my faces except your brother be with you. And the famine became grievous, signifies desolation from the want of spiritual things: in the land, signifies about those things which were of the church: and it came to pass, signifies somewhat new: when they had made an end of devouring the provision, signifies when truth failed: which they brought from Egypt, signifies which were from scientifics: their father said to them, signifies perception by those things which were of the church: return ye, buy us a little food, signifies that, in order to live, they should procure for themselves the good of spiritual truth: and Judah said to him, signifies the good of the church: saying, the man protesting protested to us, signifies that the spiritual principle derived from*

from the internal was averse from them : saying, ye shall not see my faces, signifies that there would be no compassion : except your brother be with you, signifies unless ye have a medium : if thou send our brother with us, signifies if thus it be of the church to be adjoined, that there must be a medium : we will go down and buy thee food, signifies that in such case the good of truth will be procured there : and if thou do not send, signifies if not : we will not go down, signifies that it cannot be procured : because the man said to us, signifies perception concerning the spiritual principle : ye shall not see my faces, signifies that there would be no compassion : except your brother be with you, signifies unless ye have a medium.

5576. "And the famine grew grievous"—that hereby is signified desolation from a want of things spiritual, appears from the signification of famine, as denoting a defect of the knowledges of good and of truth, see n. 3364, 5277, 5279, 5281, 5300, and hence desolation, n. 5360, 5376, 5415 : and whereas desolation exists from the scarcity and consequent want of things spiritual, by famine also is signified this want. Famine in the spiritual world, or in heaven, is not famine for food, for the angels are not fed with material food, this food being for the body which man carries about with him in the world, but it is famine for such food as nourishes their minds ; this food consists in understanding what is true and in relishing what is good, which food is called spiritual food ; and what is wonderful, the angels are also nourished by that food, as was made manifest to me from this circumstance, that infants, who died infants, after that they have been instructed in heaven in the truths of intelligence and in the goods of wisdom, do not appear any longer as infants, but as adults, and this according to their growth in good and truth ; also from this circumstance, that the angels continually desire those things which are of intelligence and wisdom ; and when it is evening with them, that is, when they are in a state in which those things fail, that then they are so far respectively in non-happiness, and have no greater hunger and appetite than that the morning may dawn upon them anew, and they may return into the life of happiness, which is that of intelligence and wisdom : that to understand what is true, and to will what is good, is spiritual food, may also be manifest to every reflecting person from this consideration, that he who enjoys material food for the nourishment of the body, is better nourished by such food, if at the same time his mind (*animus*) be cheerful, and he be engaged in discourse concerning such things as favour his cheerfulness, which is a proof that there is a correspondence

a correspondence between spiritual food which is of the soul, and material food which is of the body ; the same may be further manifest from this consideration, that he who is in the desire of imbuing his mind (*animus*) with such things as relate to science, to intelligence, and wisdom, begins to be in sorrow and in torment when such things are withheld from him, and like a person in hunger, is desirous of returning to his spiritual food, thus to the nourishment of his soul. That spiritual food is what nourishes the soul, as material food the body, may also be manifest from the word, as in Moses, "man doth not live by bread alone, but *by every thing uttered from the mouth of Jehovah doth man live*," Deut. viii. 3. Matt. iv. 4 : what is uttered from the mouth of Jehovah is in general the divine truth which proceeds from the Lord, thus every truth of wisdom, specifically the word, in which and from which are those things that relate to wisdom. And in John, "labour not for the *meat* which perisheth, but for the *meat which endureth to everlasting life* which the son of man shall give to you," vi. 27 : that this food is the truth of wisdom, which proceeds from the Lord, is manifest : hence also it may be known, what is meant by these words of the Lord in the same chapter, "my flesh is *meat* indeed, and my blood is drink indeed," verse 55, viz. that the Lord's flesh is divine good, n. 3813, and his blood divine truth, n. 4735 ; for when the Lord made his whole human [principle] divine, then his flesh was nothing else but divine good, and his blood divine truth ; that in the divine [being or principle] nothing material is to be understood, may be manifest ; wherefore food in the supreme sense, that is, when it is predicated of the Lord, is the good of the divine love to save the human race : this food also is what is meant by the Lord's words in John, "Jesus said to the disciples, *I have food to eat which ye know not of : my food is to do the will of him who sent me, and to finish his work*," iv. 32, 34 ; to do the will of him who sent, and to finish his work, is to save the human race ; the divine [principle] effective thereof is the divine love. From these considerations it is now manifest, what is meant in the spiritual sense by famine.

5577 "In the land"—that hereby is signified about those things which were of the church, appears from the signification of land in the word, as denoting the church, in the present case therefore denoting those things which are of the church, for the things significative of the church, are significative also of the things relating to the church, for these constitute the church : the reason why land [or earth] denotes the church in the

the word is, because the land of Canaan was the land in which the church had been from the most ancient times; hence, when land [or earth] is named in the word, the land of Canaan is meant, and when this is meant, the church is meant; for they who are in the spiritual world, when mention is made of land, do not stick in the idea of land, but in the idea of the nation which inhabits it, nor in the idea of the nation which inhabits it, but in the idea of the quality of that nation, consequently in the idea of the church when land is spoken of, and by it is meant the land of Canaan. Hence it is manifest, how much they are mistaken who believe, that on the day of the last judgment there shall exist a new heaven and a new earth, according to the prophecies of the Old Testament, and the Apocalypse in the New, when yet by a new earth nothing else is there meant but a new external church, and by a new heaven a new internal church; also who believe, when mention is made in the word of the universal earth, that any thing else is meant but the church: hence it is evident, how little they apprehend the word, who do not suppose that there is a more holy sense contained in it, than what shines forth from the letter alone. That the church from the most ancient times was in the land of Canaan, see n. 3686, 4447, 4454, 4516, 4517, 5136. That by land [or earth] in the word is signified the church, see n. 662, 1066, 1067, 1262, 1413, 1607, 2928, 4447. That by a new heaven and a new earth is signified a new church internal and external, see n. 1733, 1850, 2117, 2118, 3355, 4535.

5578. "And it came to pass"—that hereby is signified what is new, appears from the signification of *it was* and *it came to pass* (was done), as involving a new state, see n. 4979, 4987, 4999, 5074, 5466; in the original tongue, the sense of old was not distinguished by signs (or stops), but the text was continued without interruption, in imitation of heavenly speech; but instead of such signs (or stops) was *and*, and also *it was*, or *it came to pass* (was done); hence it is that these expressions so often occur, and that *it was* or *it came to pass* signifies what is new.

5579. "When they had made an end of devouring the provision"—that hereby is signified when truths failed, appears from the signification of provision, as denoting truth, see n. 5276, 5280, 5292, 5402; that truth failed, is signified by their making an end of devouring it. In the spiritual world the case is this, that the inhabitants are satiated with truths and goods, for these are their food, n. 5576; but when these have yielded them

them use, they come again into want; the case herein is similar to that of man's nourishment by material food, for when this food hath yielded it's use, there again comes hunger; this hunger, which is a want of things spiritual, in the spiritual world is evening, or the shade of their day, but after it comes twilight and morning; thus the states change alternately; the inhabitants of the spiritual world come into that evening, or into spiritual hunger, to the intent that they may appetite and desire truths and goods, for when these things are hungered after, they yield better nourishment, in like manner as material food yields better nourishment to him who is hungry. From these considerations it may be manifest what is meant by spiritual want when truths failed.

5580. "Which they brought out of Egypt"—that hereby is signified which were derived from scientifics, appears from the signification of Egypt, as denoting scientifics, see n. 1164, 1165, 1186, 1462; that they were derived *from them*, is signified by their bringing it thence: by Egypt in the good sense are signified the scientifics which are of the church, viz. which serve for the form of the church, see n. 4749, 4964, 4969; by such scientifics man is introduced into the truths of the church, as through a court into a house; for those scientifics are what first enter in at the senses, and thereby open the way to the interiors, it being a known thing, that the external sensuals are first opened with man, and next the interior sensuals, and finally the intellectuals, and when the intellectuals are opened that these latter are represented in the former, that they may be capable of being apprehended: the reason is, because intellectual things arise out of the things of sense by a method of extraction, for intellectual things are conclusions, and when conclusions are made, they are separated and sublimated; this is effected by the influx of things spiritual, which influx is through heaven from the Lord: from these considerations it is evident how the case is with truths, that they are grounded in scientifics.

5581. "And their father said to them"—that hereby is signified perception by those things which were of the church, appears from the signification of saying in the historicals of the word, as denoting perception, of which frequent mention has been made above; and from the representation of Israel, who in this case is the father, as denoting the church; that Israel denotes the internal spiritual church, and Jacob the external, see n. 4286, 4292, 4570; he is called father, because by father in the word is also signified the church, and likewise by mother,
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but by mother the church as to truth, and by father the church as to good; the reason is, because the church is a spiritual marriage, which is from good as a father, and from truth as a mother.

5582. "And return ye, buy us a little food"—that hereby is signified that, in order to live, they should procure to themselves the good of spiritual truth, appears from the signification of buying, as denoting to procure and appropriate to themselves, see n. 4397, 5374, 5397, 5406 5410, 5426; and from the signification of food, as denoting the good of truth, see n. 5340, 5342, in this case the good of spiritual truth, for it is this good which is treated of in what follows; that it is in order to live, follows as a consequence.

5583. "And Judah said to him"—that hereby is signified the good of the church, appears from the representation of Judah, as denoting the good of the church, see n. 3654: that Judah now speaks concerning Benjamin, and that Reuben spake heretofore on the same subject, see the foregoing chapter, verses 36, 37, is an arcanum, which cannot be unfolded but from the internal sense; in like manner, that when Reuben spake concerning Benjamin, Jacob is called Jacob, see the foregoing chapter, verse 36, but in the present case when Judah speaks concerning Benjamin, Jacob is called Israel, verses 6, 7, 8; that this circumstance involves some arcanum, cannot be denied, but what arcanum it involves, cannot in any wise be known from the historical sense of the letter; as also in other places, where Jacob is sometimes called Jacob, and sometimes Israel, see n. 4286; the arcanum involved herein, by the divine mercy of the Lord, will be unfolded in what follows. The reason why Judah now speaks is, because the good of spiritual truth, and it's procurement, is the subject treated of, see n. 5282; on this account Judah, who is the good of the church, here speaks with Israel, who is the good of spiritual truth, and engages for Benjamin who is the medium, for the medium must be conjoined by good.

5584. "Saying, protesting the man protested to us"—that hereby is signified that the spiritual principle derived from the internal was averse from them, appears from the signification of protesting to protest, as denoting to be averse, for he protested that they should not see his faces except their brother was with them; this protestation is of aversion, for by not seeing his faces is signified that there would be no commiseration, of which we shall speak presently; and from the representation of Joseph, as denoting the divine spiritual principle,

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or what is the same thing, truth from the divine [being or principle,] see n. 3969, who in the present case, inasmuch as he is called the man (*vir*), denotes the spiritual principle or truth flowing-in from the internal.

5585. "Saying, ye shall not see my faces"—that hereby is signified that there would be no commiseration, appears from the signification of faces, when they are predicated of man, as denoting his interiors, viz. his affections and consequent thoughts, see n. 358, 1999, 2434, 3527, 3573, 4066, 4796, 4797, 5102; but when they are predicated of the Lord, as denoting mercy or commiseration; hence not to see faces denotes no mercy or no commiseration, for the Lord is here represented by Joseph in the supreme sense; not that there is no commiseration with the Lord, for he is mercy itself, but that, when there is no conjoining medium, it then appears to man as if there was no commiseration in the Lord; the reason is, because if there be no conjoining medium, there is no reception of good, and when there is no reception of good, there is evil in its place; if man in such case cries to the Lord, inasmuch as he cries from evil, thus in favour of himself against all others, there is no hearing, and this appears as no commiseration. That the face of Jehovah or of the Lord is mercy, may be evident from the word, for the face of Jehovah or the Lord in a proper sense is the divine love itself, and because it is the divine love, it is of mercy, for mercy is grounded in love towards the human race beset with so great miseries. That the face of Jehovah or of the Lord is the divine love, may be manifest from the Lord's face, when he was transfigured before Peter, James, and John, that is, when he shewed them his divine [principle], on which occasion "*his face shone as the sun*," Matt. xvii. 2; that the sun is the divine love, may be seen, n. 30 to 38, 1521, 1529, 1530, 1531, 2441, 2495, 3636, 3643, 4060, 4321, 4696: the Lord's essential divine [principle] never appeared in any face, but his divine human [principle] hath so appeared, and by that principle, as in it, the divine love hath appeared, or in respect to the human race, the divine mercy; this latter, viz. the divine mercy in the divine human [principle] is called the angel of faces in Isaiah, "I will make mention of *the mercies of Jehovah*; he shall recompense them according to *his mercies*, and according to the multitude of *his mercies*, and he was made a saviour to them; and *the angel of his faces* saved them, *by reason of his love*, and by reason of his clemency," lxiii. 7, 8, 9; he is called angel, because angels in the word, in the internal sense, signify somewhat of the Lord, n. 1925, 2821,

2821, 4085, in the present case his mercy, wherefore it is said the angel of faces. That the face of Jehovah or of the Lord is mercy, and also peace and good, because these are of mercy, may likewise be manifest from the following passages; as in the benediction, "*May Jehovah cause his faces to shine upon thee, and be merciful unto thee. May Jehovah elevate his faces upon thee, and give thee peace,*" Numb. vi. 25, 26, where it is very manifest, that to cause the faces to shine denotes to be merciful, and that to elevate the faces denotes to give peace. And in David, "*God be merciful unto us, and bless us, and cause his faces to shine upon us,*" Psalm lxvii. 1, where faces also denote mercy. Again, "*Bring us back O God, and cause thy faces to shine, that we may be saved,*" Psalm lxxx. 3, 7, 19, where the sense is the same. Again, "*Deliver me out of the hand of mine enemies, and of my persecutors, cause thy faces to shine upon thy servant,*" Psalm xxxi. 15, 16: in like manner, Psalm cxix. 134, 135. And in Daniel, "*Hear O our God the intreaty of thy servant, and his prayers, and cause thy faces to shine upon the sanctuary which is desolate,*" ix. 17; to cause his faces to shine denotes to be merciful. Again in David, "*There be many that say, who will cause us to see good? lift thou up the light of thy faces upon us,*" Psalm iv. 6, where to lift up the light of his faces denotes to give good from mercy. So in Hosea, "*Let them seek my faces when they are in straitness, in the morning let them seek me,*" v. 15. Again in David, "*Seek ye my faces, thy faces O Jehovah I seek,*" Psalm xxvii. 8. Again, "*Seek ye Jehovah and his strength, seek his faces continually,*" Psalm cv. 4; to seek the faces of Jehovah denotes to seek his mercy. Again, "*In justice I shall see thy faces,*" Psalm xvii. 15. And in Matthew, "*See that ye do not despise any one of these little ones, for I say unto you, that their angels in the heavens do always see the face of my father who is in the heavens,*" xviii. 10; to see the faces of God denotes to enjoy peace and good from mercy. But the opposite is to conceal or hide, and also to turn away the faces, which signifies not to be merciful, as in Isaiah, "*In the overflowing of mine anger I hid my faces for a moment from thee, but with the mercy of eternity will I be merciful unto thee,*" liv. 8, where the overflowing of anger denotes temptation, in which, because the Lord appears not to be merciful, it is said, I hid my faces for a moment from thee. And in Ezechiel, "*I will turn away my faces from them,*" vii. 22. And in David, "*How long O Jehovah wilt thou forget me for ever, how long wilt thou hide thy faces from me,*"

Psalm xliii. 1. Again, "*Hide not thy faces from me, reject not thy servant in anger,*" Psalm xxvii. 9. Again, "Wherefore "O Jehovah dost thou forsake my soul, *dost hide thy faces from me,*" Psalm lxxxviii. 14. Again, "Make haste, answer me "O Jehovah, my spirit is consumed, *hide not thy faces from me,* lest I be like unto them that go down into the pit; "cause me to hear *thy mercy* early," Psalm cxliii. 7, 8. And in Moses, "Mine anger shall wax hot in that day, so that I "will forsake them, and *will hide my faces from them,* whence "they shall be consumed. *Concealing I will conceal my faces* "in that day, by reason of all the evil which they have done," Deut. xxxi. 17, 18; his anger waxing hot denotes his turning himself away, see n. 5034, and his concealing his faces denotes his not being merciful. These things are predicated of Jehovah or the Lord, although he is never angry, and never turns away or hides his faces, but it is so expressed from the appearance which hath place with the man who is in evil; for the man who is in evil, turns himself away, and hides the Lord's faces from himself, that is, removes his mercy from himself. That the evils appertaining to man are what do this, may also be manifest from the word, as in Micah, "*Jehovah will hide his faces from them* in that time, *as they have rendered their works evil,*" iii. 4. And in Ezekiel, "Because that they have "transgressed against me, *therefore I have hid my faces from them;* according to their uncleanness, and according to their "transgressions I have dealt with them, and have *hid my faces from them,*" xxxix. 23, 24; and especially in Isaiah, "Your "iniquities are what separate between you and your God; and "your sins cause him to *hide his faces from you,*" lix. 2; from these and several other passages the internal sense is manifest, which is every where extant, and is found by him who seeketh.

5586. "Except your brother be with you"—that hereby is signified unless we have a medium, appears from the representation of Benjamin, as denoting a medium, see n. 5411, 5413, 5443. The medium which Benjamin represents, is the medium between the internal and the external, or between the spiritual and the natural man, and is the truth of good which proceeds from the truth derived from the divine [being or principle], which is represented by Joseph; that truth of good is called the spiritual of the celestial principle; that Benjamin is the spiritual of the celestial principle, see n. 3969, 4592. Man's internal and external are most distinct from each other, for his internal is in the light of heaven, and his external in the light of the world; and inasmuch as they are most distinct, they

cannot

cannot be conjoined except by a medium, which must partake of the properties of each.

5587. "If thou send our brother with us"—that hereby is signified if it thus be of the church to be adjoined, that there must be a medium, appears from the representation of Israel, who was to send, as denoting the church, n. 4286; hence if thou send denotes if it be thus of the church; and from the representation of Benjamin, who is here their brother, as denoting a medium, see just above, n. 5586; hence it is evident that by the expression, If thou send our brother with us, is signified, if it be thus of the church to adjoin it's external to the internal, that there must be a medium.

5588. "We will go down and buy thee food"—that hereby is signified that in such case will be procured the good of truth, appears from the signification of buying, as denoting to procure to themselves and to appropriate; and from the signification of food, as denoting the good of truth, concerning which significations see above, n. 5582.

5589. "And if thou do not send"—that hereby is signified if not, viz. if it be not of the church to be adjoined, is evident from what was said above, n. 5587.

5590. "We will not go down"—that hereby is signified that it cannot be procured, appears from what was said just above, n. 5588.

5591. "Because the man said to us"—that hereby is signified perception concerning the spiritual principle, appears from the signification of the man (*vir*), as denoting the spiritual principle from the internal, see above, n. 5584; and from the signification of saying in the historicals of the word, as denoting perception, of which frequent mention has been made above.

5592. "Ye shall not see my faces"—that hereby is signified that there would be no commiseration, appears from what was explained above, n. 5585, where the same words occur.

5593. "Except your brother be with you"—that hereby is signified unless ye have a medium, appears from what was said above, n. 5586, 5587, concerning Benjamin, who is here the brother, as denoting a medium.

5594. Verses 6, 7, 8, 9, 10. *And Israel said, wherefore did ye evil to me, to tell the man whether ye had yet a brother. And they said, the man asking asked us concerning our nativity, saying, is your father yet alive, have ye a brother, and we told him according to the mouth of those words; did we knowing know that he would say, cause your brother to come down. And Judah said*

said to Israel his father, send the boy with me, and we will arise, and go, and we will live, and not die, also we, also thou, and also our infants. I will be surety for him, of my hand thou shalt require him, except I bring him to thee, and set him before thee, I shall sin to thee all days. For unless we had lingered, we had returned now these two times. And Israel said, signifies perception from spiritual good: wherefore did ye evil to me to tell the man whether ye had yet a brother, signifies that they separated from him the good of truth, to conjoin it to the spiritual principle from the internal. And they said, the man asking asked us, signifies that he clearly perceived the things which were in the natural principle: concerning our nativity, signifies concerning the truths of faith in the natural principle: saying, is your father yet alive, signifies and concerning spiritual good in which the truths of faith originate: have ye a brother, signifies concerning interior truth: and we told him according to the mouth of those words, signifies that he apperceived them congruously: did we knowing know that he would say, cause your brother to come down, signifies that they did not believe that he willed that the good of truth should be conjoined to himself: and Judah said to Israel his father, signifies perception from the good of the church concerning those things: send the boy with me, signifies that he should be adjoined thereto: and we will arise, and go, and we will live, and not die, signifies spiritual life according to degrees: we, signifies the external of the church: also thou, signifies its internal: and also our infants, signifies the things which were still interior: and I will be surety for him, signifies that he will be adjoined in the mean while to him: of my hand thou shalt require him, signifies that he shall not be plucked away so far as was in his ability: except I bring him to thee, and set him before thee, signifies unless he should be altogether restored to the church: I shall sin to thee all days, signifies that the church shall no longer have any good: for except we had lingered, signifies delay in a state of doubt: we should have returned now these two times, signifies that there would have been spiritual life both exterior and interior.

5595. "And Israel said"—that hereby is signified perception from spiritual good, appears from the signification of saying, as denoting to perceive, concerning which see above; and from the representation of Israel, as denoting spiritual good, see n. 3654, 4598, and whereas Israel denotes spiritual good, he denotes also the internal spiritual church, n. 3305, 4286, for that church is a church by virtue of spiritual good.

Spiritual

Spiritual good is truth, which hath been made good, for truth is made good, when the life is according to it, for in such case it passes into the will, and from the will into the act, and is made the life's, and when truth is made the life's, it is no longer called truth but good; the will, which transforms truth into good, is the new will in the intellectual part; this good is what is called spiritual good. Spiritual good is distinguished from celestial good in this, that celestial good is implanted in the will-part itself of man; but this subject hath been frequently treated of above. The reason why Jacob is not now called Jacob, as in the foregoing chapter, verse 36, but Israel, is, because the subject now treated of is concerning good, whereas the subject treated of in the foregoing chapter was concerning truth; wherefore in the foregoing chapter Reuben spake, by whom is represented the truth of the doctrine of the church, see n. 3861, 3866, 4731, 4734, 4761, 5542, but in this chapter Judah speaks, by whom is represented the good of the church, n. 3654, 5583. The reason why good is now treated of is, because at this second time of going down into Egypt, conjunction is effected of the internal, which is Joseph with the external which is the ten sons of Jacob, by the medium which is Benjamin; and the conjunction of the internal with the external is effected by good.

5596. "Wherefore did ye evil to me to tell the man whether ye had yet a brother."—that hereby is signified that they separated from him the truth of good to conjoin it to the spiritual principle from the internal, appears from the signification of doing evil, as denoting to separate, for their separating Benjamin from him is what he calls doing evil; and from the signification of telling, as denoting to give what another may think and reflect upon, see n. 2862, 5508, consequently to communicate, n. 4850, hence it denotes also to conjoin, for when it passes into the will of another, conjunction is effected from what is communicated, as when Joseph heard that Benjamin was yet alive, and was with his father, he was willing that he should come to him, and afterwards was alone with him, conjoined to him, as is evident from the historicals which follow; and from the representation of Joseph, as denoting the divine spiritual principle, who, when he is called man (*vir*) denotes the spiritual principle from the internal, see n. 5584; and from the representation of Benjamin, who is here their brother of whom they told, as denoting the good of truth, see n. 5586. From these considerations it is evident, that by the words, Wherefore did ye evil to me to tell the man whether ye had

had yet a brother, is signified that they separated from him the truth of good to conjoin it to the spiritual principle from the internal.

5597. "And they said, the man asking asked us"—that hereby is signified that he clearly perceived what things were in the natural principle, appears from the signification of asking, as denoting to perceive another's thought, of which we shall speak presently; and from the representation of the ten sons of Jacob, who are here meant by *us*, as denoting those things of the church which are in the natural principle, see n. 5403, 5419, 5427, 5458, 5512. The reason why to ask denotes to perceive another's thought is, because in heaven there is a communication of all thoughts, insomuch that no one hath any need to ask another what he thinks; hence it is that to ask signifies to perceive another's thought; for the quality of any thing on earth, in the internal sense, is its quality in heaven.

5598. "And concerning our nativity"—that hereby is signified concerning the truths of faith in the natural principle, appears from the signification of nativity, as denoting the nativity of truth from good, or of faith from charity, see n. 1145, 1255, 4070, 4668. The reason why nativity in the internal sense hath this signification, is, because in heaven no other nativity is understood than what is called regeneration, which is effected by the truth of faith and the good of charity; by this nativity from sons of man are made sons of the Lord, and these are they who are said to be born of God, John i. 13.—According to the varieties of good from truth and of truth from good in that nativity, are the fraternities, or consanguinities and affinities in heaven; for in heaven there are perpetual varieties, but the varieties are arranged of the Lord so as to have respect to families, wherein are brothers, sons-in-law, daughters-in-law, grand-sons, grand-daughters, and so forth; yet in general all are arranged into such a form, that together they make one; just as in the case of the varieties in the human body, where no member is absolutely like another, neither is one part in any member absolutely like another, nevertheless all those various parts are arranged into such a form, that they act as one, and each concurs to the action of the other nearly or remotely: since such is the form in man, it may be concluded what must be the form in heaven, with which there is a correspondence of all things that are in man, viz. that it must be most perfect.

5599. "Saying, is your father yet alive"—that hereby is signified and concerning spiritual good in which the truths of faith

faith originate, appears from the representation of Israel, who in this case is the father, as denoting spiritual good, see n. 3654, 4598, 5585; inasmuch as from that good, as from a father, the truths of faith descend, see n. 5598, therefore it is said in which the truths of faith originate.

5600. "Have ye a brother"—that hereby is signified concerning interior truth, appears from the representation of Benjamin, as denoting the spiritual of the celestial principle, or what is the same thing, the truth of good, or interior truth; that Benjamin is truth in which is good, or the spiritual of the celestial, may be seen, n. 3969, 4592; this interior truth is that which is a medium between truth from the divine [being or principle], and truth in the natural principle.

5601. "And we told him according to the mouth of those words"—that hereby is signified that he apperceived those things congruously, appears from the signification of telling, as denoting to apperceive, see n. 3608; for in the spiritual world, or in heaven, they have no need to tell what they think, there being a communication of all thoughts, see n. 5597, wherefore to tell in the spiritual sense signifies to apperceive; and from the signification of the expression, according to the mouth of those words, as denoting congruously, for they are those things which he willed to apperceive.

5602. "Did we knowing know that he would say, cause your brother to come down"—that hereby is signified that they did not believe that he willed that the truth of good should be conjoined to him, appears from the signification of the words, Did we knowing know that he would say, as denoting not to believe; and from the representation of Benjamin, who is here the brother, as denoting the truth of good, see just above, n. 5600; that this should be conjoined to him, is signified by their causing to go down, as is evident from what was said above, n. 5596.

5603. "And Judah said to Israel his father"—that hereby is signified perception from the good of the church concerning those things, appears from the signification of saying in the historicals of the word, as denoting to perceive, agreeable to what hath been frequently before observed; and from the representation of Judah, as denoting the good of the church, see n. 5583; and from the representation of Israel, as denoting the internal spiritual church, see n. 3805, 4286: hence it is manifest that by the words Judah said to his father, is signified the perception of the church from its good.

5604.

5604. "Send the boy with me"—that hereby is signified that he should be adjoined thereto, viz. to the good of the church which is represented by Judah, appears from the signification of sending with him, as denoting to adjoin to him not to the rest, for it is said in what follows, "I will be surety for him, from my hand thou shalt require him;" and from the representation of Benjamin, who is here the boy, as denoting interior truth, see just above, n. 5600. The term boy is used, because what is interior is in the word respectively called boy, by reason that there is more of innocence in what is interior than in what is exterior, and innocence is signified by an infant, and also by a boy, see n. 5236.

5605. "And we will arise, and go, and live, and not die"—that hereby is signified spiritual life according to degrees, appears from the signification of arising, as denoting elevation to superior or interior things, consequently to those things which are of spiritual life, see n. 2401, 2785, 2912, 2927, 3171, 4103, 4881; and from the signification of going, as denoting to live, see n. 3335, 3690, 4882, 5493, and whereas it follows, "And we will live," to go signifies the first spiritual life; and from the signification of living, as denoting spiritual life, for in the internal sense of the word no other life is meant; and from the signification of not dying, as denoting to be no longer damned, or to be out of a state of damnation, for in the internal sense of the word no other death is meant than spiritual death, which is damnation; hence it is evident that by arising, and going, and living, and not dying, is signified life according to degrees, viz. introduction to life by arising, the first of life by going, the life itself by living, and separation from those things which are not of life, by not dying.—That to go in the internal sense denotes to live, appears strange to him who is unacquainted with spiritual life; but the case herein is similar to that of journeying, as denoting order of life and successivity of life, see n. 1293, 4375, 4554, 4585, and to that of sojourning, as denoting to be instructed and to live accordingly, see n. 1463, 2025, 3672; the reason may indeed be declared why going, journeying, and sojourning have such significations, but the reason is such, that it can hardly be received by those who do not know how the case is with motions in the other life; motions in that life, and progressions, are nothing else, because from no other source, than changes of state, which changes appear in externals altogether as progressions from place to place; that this is the case, may be confirmed from much experience in the other life; for I have walked there.

there in spirit with the inhabitants, and amongst them, through several of their abodes, and this notwithstanding I had remained in the same place as to the body; I have also discoursed with them concerning the manner how this could be, and have been instructed, that changes of the state of the life are what cause progressions in the spiritual world; which was also confirmed by this circumstance, that spirits, by changes induced in the state, can be presented on high, and in an instant in the deep, also far westward, and in an instant eastward, and so forth; but, as was said, this must needs appear strange to him, who knows nothing concerning life in the spiritual world; for in that world there are not spaces, nor times, but instead thereof states of the life; these states in externals produce an appearance altogether living of progressions and of motions; this appearance is as living and real as is the appearance of the life itself, viz. that the life is in us, and thus our's, when yet it flows in from the Lord, who is the fountain whence comes the all of life, see n. 2021, 2658, 2706, 2886, 2887, 2888, 3001, 3318, 3337, 3338, 3484, 3619, 3741, 3742, 3743, 4151, 4249, 4318, 4319, 4320, 4417, 4523, 4524, 4882. Inasmuch as to go and to be moved signify to live, therefore it was said by the ancients, that "*in God we are moved, we live, and are,*" and by being moved is meant the external of life, by living it's internal, and by being it's inmost.

5606. "*We*"—that hereby is signified the external of the church, appears from the representation of the ten sons of Jacob, who are here meant by *we*, as denoting the external of the church, see n. 5469.

5607. "*Also thou*"—that hereby is signified it's internal, appears from the representation of Israel, who is here meant by *thou*, as denoting the internal of the church, see n. 4286, 4292, 4570.

5608. "*Also our infants*"—that hereby are signified the things yet more inward, appears from the signification of infants, as denoting those things which are more inward, n. 5604; the reason why interior things are signified by infants, and also by boys, is, because by the latter and the former is signified innocence, and innocence is the inmost principle. In the heavens the case is this; the inmost or third heaven consists of those who are in innocence, for they are in love to the Lord, and inasmuch as the Lord is innocence itself, therefore the inhabitants of that heaven, as being principled in love to him, are in innocence; these, notwithstanding they are the wisest of all in the heavens, still appear to others as infants; it is

from this ground, and also because infants are in innocence, that by infants in the word is signified innocence. Inasmuch as the inmost principle of the heavens is innocence, therefore innocence must interiorly appertain to all who are in the heavens; the case herein is like that of things successive in relation to things co-existing, or of things which are distinct from each other by degrees, in relation to the things which exist from them; for every thing, which hath simultaneous existence, originates in things successive, and when the former exists from the latter things, these latter place themselves in the same order, in which they had been before distinguished by degrees; as for the sake of illustration; end, cause, and effect, are things successive and distinct from each other, and when these exist together, they place themselves in the same order, viz. the end is inmost, the cause is next, and lastly the effect; the effect is the co-existing principle, wherein unless there be a cause, and in the cause an end, there is no effect, for if from the effect you remove the cause, you destroy the effect, and more so if from the cause you remove the end, for from the end the cause receives what makes it a cause, and from the cause the effect receives what makes it an effect: It is so likewise in the spiritual world; as the end, the cause, and the effect are distinct from each other, so in the spiritual world are love to the Lord, charity towards the neighbour, and the works of charity; when these three become one, or exist together, the first must be in the second, and the second in the third; as in the works of charity, unless charity from the affection or heart be interiorly in them, they are not works of charity, and unless love to God be interiorly in charity, it is not charity, wherefore if you take away what is interior, the exterior falls, for the exterior exists and subsists from it's interiors in order: it is so with innocence; this principle makes one with love to the Lord, and unless it be interiorly in charity, it is not charity, consequently unless charity containing innocence be within in works of charity, they are not works of charity; hence it is, that innocence must interiorly appertain to all who are in the heavens; that this is the case, and that by infants is signified innocence, is manifest from these words in Mark, "Jesus said to the disciples, suffer *infants* to come to me, and forbid them not, for of such is the kingdom of God; verily I say unto you, whosoever shall not receive the kingdom of God as an *infant*, he shall not enter therein: And he took them up in his arms, put his hands upon them, and blessed them," x. 14, 15, 16. Luke xviii. 15, 16, 17. Matt. xviii. 3. That by infants is here signified

nified innocence, may be manifest, because innocence appertains to infants, and because innocencies in heaven appear as infants; that no one can enter into heaven, unless he hath somewhat of innocence, may be seen, n. 4787; and moreover infants suffer themselves to be governed by the angels, and not from the proprium, as adults, who govern themselves from their own judgment and their own will; that infants suffer themselves to be governed by those angels, is manifest from the Lord's words in Matthew, "See that ye despise not one of *these little ones*, for I say unto you, *that their angels in the heavens* do always see the face of my father" xviii. 10; no one can see the face of God, except from innocence. In the following passages also by infants is signified innocence, "Out of the mouth of *infants and sucklings* hast thou perfected praise," Matt. xxi. 16. Psalm viii. 2. Again, "Thou hast hid these things from the wise and intelligent, and revealed them to *infants*," Matt. xi. 25. Luke x. 21; for the innocence, which is signified by infants, is wisdom itself, inasmuch as genuine innocence dwells in wisdom, see n. 2305, 2306, 4797, hence it is said, that out of the mouth of infants and sucklings thou hast perfected praise; also that such things were revealed to infants. So in Isaiah, "The cow and the bear shall feed, their young shall lie down together, and *the suckling shall play upon the hole of the viper*," xi. 6, 7, speaking of the Lord's kingdom, and specifically of the state of peace and innocence therein; the suckling denotes innocence; that nothing of evil can befall those who are in innocence, is signified by the suckling playing on the hole of the viper; vipers are they who are most deceitful; the subject treated of in that chapter is manifestly concerning the Lord. And in Joel, "Sound the trumpet in Zion, gather together the people, sanctify the congregation, collect the elders, gather together *the infants and those that suck the teats*," ii. 16; the elders denote the wise; the infants and they who suck the teats denote the innocent. In the following passages also by infants is signified innocence, but in these that it was destroyed, "Wherefore do ye commit a great evil against your souls, to cut off from you man (*vir*) and woman, *infant and suckling*, out of the midst of Judah, that I leave you no remains," xlv. 7. Again, "Lift up to him thine hands over the soul of *thine infants*, who faint for hunger at the head of all streets," Lam. ii. 19. And in Ezekiel, "Pass ye through Jerusalem, and smite, neither let your eye spare, neither have ye pity, slay utterly the old man, the youth, the virgin, and *infant*," ix. 5, 6. And in Micah, "The women

“women of my people ye expel out of the house of the
 “delights of each, from *their infants* they take away mine
 “honour for ever,” ii. 9. But as to what concerns the innocence of infants, it is only external, and not internal, and inasmuch as it is not internal, it cannot be conjoined with any wisdom; but the innocence of the angels, especially of those of the third heaven, is internal, and thus conjoined with wisdom, see n. 2305, 2806, 3495, 4563, 4797; man also is so created, that when he grows old, and becomes as an infant, the innocence of wisdom in such case conjoins itself with the innocence of ignorance, which he had in infancy, and thus as a true infant he passes into the other life.

5609. “And I will be surety for him”—that hereby is signified that he will be adjoined in the mean while to him, appears from the signification of being surety for any one, as denoting to be for (or instead of) him, as is also evident from what now follows, especially from what Judah spake concerning that suretyship to Joseph, chap. xliv. verses 32, 33; and inasmuch as to be surety for any one denotes to be for (or instead of) him, it denotes also to be in the way with him adjoined to him.

5610. “Of my hand thou shalt require him”—that hereby is signified that he shall not be plucked away so far as was in his ability, appears from the signification of hand, as denoting ability, see n. 878, 3387, 4931 to 4937, 5327, 5328, 5544; the reason why it denotes so far as was in his ability, is, because suretyship or bail goes no further; what the truth is, and what it's quality, the external sense expounds; and from the signification of requiring (or seeking) him, as denoting not to be plucked away, for he who is required (or sought) by any one, must be adjoined to him, and incapable of being plucked from him.

5611. “Except I bring him to thee, and set him before thee”—that hereby is signified that he should be altogether restored to the church, appears from the signification of bringing to him, and setting before him, as denoting altogether to restore; and from the representation of Israel, to whom he should be restored, as denoting the church, see n. 3305, 4286, 5595.

5612. “I shall sin against thee all days”—that hereby is signified that the church shall no longer have any good, appears from the representation of Judah, who saith these things of himself as denoting the good of the church, see n. 5583, 5603; and from the signification of sinning, as denoting disjunction,

junction, see n. 5229, 5474, thus that it shall not be, for what is disjoined from any one, is no longer with him; and from the signification of all days, as denoting for ever, thus no longer. These things are said, because the good of the church cannot be given without the medium between the internal and external, which is represented by Benjamin, for both the good and truth of the church flows in from the internal through a medium into the external, consequently so far as it concerns the church to have good, so far it concerns it to have a medium; it is on this account that Judah is surety for Benjamin. That the good of the church is not given without a medium, is signified by these words of Judah; and that neither is the truth of the church, is signified by the words of Reuben, n. 5542.

5613. "For unless we had lingered"—that hereby is signified delay in a state of doubt, appears from the signification of lingering, as denoting a state of doubt, for as going, advancing, journeying, and sojourning signify states of the life, see n. 5605, so lingering signifies a state of doubt, inasmuch as when the state of the life is in a state of doubt, in such case the external is in a state of lingering; this is also exhibited to view in the man himself, for when his mind sticks in any doubt, he instantly stops and pauses; the reason is, because doubt causes the state of the life to be a state of hesitation and fluctuation, consequently it affects in like manner the external progression, as being the effect. Hence it is evident, that by the words, Except we had tarried, is signified delay in a state of doubt.

5614. "We had returned now these two times"—that hereby is signified that there would have been spiritual life both exterior and interior, appears from the signification of going, as denoting to live, see above, n. 5606, wherefore to return denotes thence to live; for they went thither for the purpose of procuring to themselves corn, and by corn is signified the good of truth, from which is derived spiritual life; and from the signification of these two times, which expression, inasmuch as it hath relation to life, denotes exterior and interior life, for by the provision, which they received the first time, was signified exterior life, or life in the natural principle, by reason that they were without a medium, concerning which see the foregoing chapter; but by the corn which they receive this time, is signified interior life, for now they were with Benjamin, who is the medium, and this is the subject treated of in this and the following chapter; hence it is that by the words,
"We

“We should have returned now these two times,” is signified spiritual life exterior and interior. That such is the signification of these words, must needs appear strange, especially to him who is unacquainted with what is spiritual, for it appears as if returning these two times hath nothing at all common with the spiritual life which is signified; nevertheless such is the internal sense of the words: If you are willing to believe, the very interior thought of the man, who is principled in good, apprehends this, because such thought is in the internal sense, although the man himself, whilst in the body, is deeply ignorant of it, for the internal sense, or the spiritual sense, which is of the interior thought, falls, without his knowing it, into material and sensual ideas, which partake of time and space, and of such things as exist in the world, and thus it doth not appear that his interior thought is of such a quality; for his interior thought is of a quality like that of the angels, inasmuch as his spirit is with them in society. That the thought of the man, who is principled in good, is according to the internal sense, may be manifest from this consideration, that after death, when he comes into heaven, he is instantly, without any information, in the internal sense, which would in no wise be the case, unless he had been in that sense, as to interior thought, during his abode in the world; the ground and reason why he is in that sense is, because there is a correspondence between spiritual things and natural, of such a nature, that there is not the smallest thing but what hath it's correspondence; therefore, inasmuch as the interior or rational mind of the man, who is principled in good, is in the spiritual world, and his exterior or natural mind in the natural world, it must needs be that each mind thinks, but the interior mind spiritually, and the exterior naturally, and that the spiritual principle falls into the natural, and they act in unity by correspondence. That the interior mind of man, whereof the ideas of thought are called intellectual, and are said to be immaterial, doth not think from the expressions of any language, consequently not from natural forms, may be manifest to him who can reflect concerning them, for he can think in a moment what he can scarce utter in an hour, thus by universals, which comprehend in them very many singulars; those ideas of thought are spiritual; and no other, whilst the word is reading, than as is the internal sense; although man is ignorant of this, by reason, as was said, because those spiritual ideas, by influx into the natural principle, present natural ideas, and thus the spiritual ideas do not appear, insomuch that man believes, unless he hath been instructed, that

that there is no spiritual principle but what in quality is like the natural principle, yea, that he thinks in the spirit no otherwise than as he speaks in the body; in such manner doth the natural principle overshadow the spiritual.

5615. Verses 11, 12, 13, 14. *And Israel their father said unto them, if it must be so, then this do ye, take of the chaunting of the land in your vessels, and cause to go down to the man a present, a little gum, and a little honey, wax and myrrh, turpentine nuts and almonds. And take double silver in your hands, and the silver which was brought back in the mouth of your wallets, ye shall bring back in your hand, peradventure it was an error. And take ye your brother, and arise, and return to the man.— And God Schaddai give you mercies before the man, and send to you your other brother, and Benjamin, and I, as I have been bereaved, shall be bereaved.* And Israel their father said unto them, signifies perception from spiritual good: if it must be so then this do ye, signifies if it cannot be done otherwise, let it so be done: take ye of the chaunting of the land in your vessels, signifies the more excellent things of the church in the truths of faith: and cause to go down to the man a present, signifies to obtain grace: a little gum and a little honey, signifies the truths of natural exterior good and it's delight: wax and myrrh, signifies the truths of interior natural good: turpentine nuts and almonds, signifies goods of life corresponding to those truths: and take double silver in your hands, signifies truth received in abilities: and the silver which was brought back in the mouth of your wallets, ye shall bring back in your hand, signifies that by truth given gratis in the exterior natural principle, they should submit themselves as much as possible: peradventure it was an error, signifies lest he be adverse: and take your brother, signifies that thus they would have the good of faith: and arise, return ye to the man, signifies life from spiritual truth: and God Schaddai, signifies consolation after hard things: give you mercies before the man, signifies that spiritual truth may receive you graciously: and send you your other brother, signifies that he may give the good of faith: and Benjamin, signifies and that he may give interior truth: and I, as I have been bereaved, shall be bereaved, signifies that the church, before those things are done, will be as deprived of it's truths.

5616. "Israel their father said to them"—that hereby is signified perception from spiritual good, appears from the signification of saying in the historicals of the word, as denoting perception; and from the representation of Israel, as denoting spiritual

spiritual good, on which subjects see above, n. 5595; he is called father, because the truths, which his sons represent, are from that good as from a father.

5617. "If it must be so then this do ye"—that hereby is signified if it cannot be done otherwise, let it so be done, may appear without explication.

5618. "Take ye of the chaunting of the land in your vessels"—that hereby are signified the more excellent things of the church in the truths of faith, may appear from the signification of chaunting, as denoting things excellent, of which we shall speak presently; and from the signification of land, as denoting the church, see above, n. 5577; and from the signification of vessels, as denoting the truths of faith, see n. 3068, 3079, 3316, 3318. The expression chaunting is used, because in the original tongue it is derived from singing; hence the chaunting of the land signifies productions chaunted and commended, consequently in the internal sense things more excellent.

5619. "And cause to go down to the man a present"—that hereby is signified to obtain grace, appears from the signification of offering a present to the man, in the present case to Joseph, who is called the lord of the land, as denoting to obtain grace. It was customary in the ancient representative church, and thence in the Jewish, to give somewhat as a present to the judges, and afterwards to the kings and priests, when they were approached, and this was also commanded; the reason was, because the presents which were given represented such things appertaining to man, as ought to be offered to the Lord when he is approached, which things are what proceed from a free principle, consequently from the man himself, for his free principle is what is from the heart, and what is from the heart is from the will, and what is from the will is from the affection which is of the love, and what is from the affection which is of the love is free, thus it is of the man himself, n. 1947, 2870 to 2893; from this principle must be given by man a present to the Lord when he is approached; it was this present which was represented, for kings represented the Lord as to the divine truth, n. 1672, 2015, 2069, 3009, 3676, 4581, 4966, 5044; and priests as to the divine good, n. 1728, 2015, 3670. That those presents were initiations, may be seen, n. 4262; and initiations are to obtain grace [or favour].

5620. "A little gum and a little honey"—that hereby are signified the truths of good of the exterior natural principle, and the delight thereof, appears from the signification of gum, as denoting the truth of good, or the truth derived from good, see

see n. 4748; the reason why gum hath this signification is, because it ranks amongst ointments, and also amongst aromatics; aromatics signify such things as are of truth derived from good, and especially when they are also ointments, and partake somewhat of oiliness, for oil signifies good, n. 886, 3728, 4582; that this gum was an aromatic, may be seen, Gen. xxxvii. 25, and on this account also the same expression in the original tongue signifies balsam; that it was an ointment, or grossly oily, is manifest; hence then it is, that by gum is signified the truth of good which is in the natural principle, in the present case, in the exterior natural principle, because it is set in the first place, and is adjoined to honey, which is delight in that principle. The reason why honey denotes delight is, because it is sweet, and every thing sweet in the natural world corresponds to what is delightful and pleasant in the spiritual; the reason why it is said the delight thereof, viz. the delight of truth derived from good in the exterior natural principle, is, because every truth, and especially every truth of good, hath it's delight, but a delight arising from the affection of good and truth, and from consequent use. That honey denotes delight, may be manifest also from other passages in the word, as in Isaiah, "A virgin shall conceive and bring forth a son, and shall call his name Immanuel (God with us): butter and *honey* shall he eat, that he may know to refuse the evil, and choose the good," vii. 14, 15, speaking of the Lord; butter denotes the celestial principle, honey what is derived from the celestial principle. Again, "It shall come to pass, for the abundance of milk to be made, he shall eat butter; and butter and *honey* shall every one eat that is left in the midst of the land," vii. 22, speaking of the Lord's kingdom, where milk denotes spiritual good, butter celestial good, and honey what is thence derived, viz. what is happy, pleasant, and delightful. And in Ezechiel, "Thus wast thou adorned with gold and silver; and thy garments were fine linen, and silk, and needle-work; fine flour and *honey* and oil didst thou eat, whence thou becamest exceedingly beautiful, and didst prosper even to a kingdom: with fine flour, oil and *honey* I fed thee; but thou gavest it before them for an odour of rest," xvi. 13, 19, speaking of Jerusalem, whereby is meant the spiritual church, the quality whereof is described as it was amongst the ancients, and as it became afterwards; being adorned with gold and silver denotes good and truth celestial and spiritual; her garments of fine linen, silk, and needle-work, denote truths in the rational and in each natural principle; fine flour denotes

the spiritual principle, honey it's pleasantness, and oil it's good; that by singular things are described such things as relate to heaven, may be manifest to every one. Again,—“Jadah and the land of Israel were thy traders in wheat, minnith, and pannag, and *honey*, and oil, and balsam,” xxvii. 17, speaking of Tyre, whereby is signified the spiritual church, such as it was in the beginning, and such as it became afterwards, but as to the knowledges of good and truth, n. 1201.—Honey also denotes the pleasantness and delight derived from the affections of knowing and learning goods and truths celestial and spiritual. Thus in Moses, “He causeth him to ride upon the heights of the earth, and feedeth him with the produce of the fields, he causeth him to suck *honey* out of the rock, and oil out of the flinty rock,” Deut. xxxii. 13, speaking also of the ancient spiritual church; to suck honey out of the rock denotes delight derived from scientific truths. And in David, “I feed them with the fat of wheat, and satisfy them out of *the rock with honey*,” Psalm lxxxi. 16, where to satisfy out of the rock with honey, denotes with delight from the truths of faith. So in Deuteronomy, “Jehovah bringeth thee to a good land, a land of rivers of water, of fountains, and of depths, going forth from the valley, and from the mountain, a land of wheat and of barley, and of the vine, and of the fig-tree, and of the pomegranate, a land of olive, of oil, and of *honey*,” viii. 7, 8, speaking of the land of Canaan, in the internal sense of the Lord's kingdom in the heavens; a land of olive, of oil, and of honey, denotes spiritual good and it's pleasantness: hence also the land of Canaan is called a land flowing with *milk* and *honey*, Numb. xiii. 27. chap. xiv. 7, 8. Deut. xxvi. 9, 15. chap. xxvii. 3. Jer. xi. 5. Ezech. xx. 6; by the land of Canaan in those passages in the internal sense is meant, as was said, the Lord's kingdom, flowing with milk denoting the abundance of celestial spiritual things, and with honey denoting the abundance of happinesses and delights thence derived. So in David, “The judgments of Jehovah are truth, they are just at the same time, more to be desired than gold, and than much fine gold, *sweeter also than honey and the dropping of the honeycombs*” Psalm xix. 9, 10; the judgments of Jehovah denote the divine truth; sweeter than honey and the dropping of the honeycombs denotes the delights derived from good and the pleasantnesses derived from truth. Again, “Thy words are sweeter to my palate *than honey* to my mouth,” Psalm cxix. 103, where the sense is the same.—The manna, which was for bread to the posterity of Jacob in the

the wilderness, is thus described in Moses, "The manna was
 "as Coriander seed, white, and it's taste as of *a cake kneaded*
 "*with honey*," Exod. xvi. 31, because the manna signified
 truth divine, which descends from the Lord through heaven,
 consequently the Lord himself as to the divine human [prin-
 ciple], as he teacheth, John vi. 51, 58, for it is the Lord's
 divine human [principle] from which comes all truth divine,
 yea, to which all truth divine hath reference; and this being
 the case, the manna is described as to delight and pleasantness
 by the taste, which was as of a cake kneaded with honey; that
 the taste denotes the delight of good and the pleasantness of
 truth, see n. 3502. Inasmuch as John the Baptist represented
 the Lord as to the word, which is the divine truth on earth, in
 like manner as Elias, n. 2762, 5247, on which account he was
 the Elias who was to come before the Lord, Mal. iv. 5. Matt.
 xvii. 10, 11, 12. Mark ix. 11, 12, 13. Luke i. 17, therefore
 his clothes and food were significative, of which it is thus
 written in Matthew, "John had his raiment of camels' hair,
 "and a leathern girdle about his loins, and his meat was locusts
 "and *wild honey*," iii. 4. Mark i. 6; raiment of camels' hair
 signified the word, such as is it's literal sense as to truth, which
 sense is a clothing for the internal sense, viz. that it is natural,
 for what is natural is signified by hair, and also by camels; and
 his meat being locusts and wild honey signified the word, such
 as is it's literal sense as to good, the delight whereof is signified
 by wild honey. The delight of truth divine as to the external
 sense is also described by honey in Ezechiel, "He said to me,
 "son of man, feed thy belly, and fill thy bowels with this
 "roll which I give thee; and when I was eating, *it was in my*
 "*mouth as honey for sweetness*," iii. 3. And in John, "The
 "angel said to me, take the little book and devour it; and it
 "shall make thy belly bitter, *but in thy mouth it shall be sweet*
 "*as honey*. Therefore I took the book out of the hand of the
 "angel, and devoured it, and it was in *my mouth sweet as*
 "*honey*, but when I had devoured it, my belly was made
 "bitter. Then he said to me, thou must again prophesy upon
 "peoples, and nations, and tongues, and many kings," Rev.
 x. 9, 10, 11; the roll in Ezechiel, and the little book in the
 Apocalypse, denote the divine truth; that this in the external
 form appears delightful, is signified by the taste being sweet as
 honey, for truth divine, as the word, in the external form or in
 the literal sense is delightful, because it suffers itself to be
 explained by interpretations in every one's favour; but not so
 the internal sense, which is therefore signified by the bitter
 taste,

taste, for this sense discovers man's interiors: the reason why the external sense is delightful is, as was said, because the things appertaining to that sense may be explained in every one's favour, they being only common [or general] truths, and such is the quality of common [or general] truths, before they are qualified by particulars, and these by singulars; it is also delightful, because it is natural, and the spiritual principle conceals itself deep within; it must likewise be delightful, to the intent that man may receive, that is, that he may be introduced, and not be deterred at the threshold. The honeycomb and the broiled fish, which the Lord ate with the disciples after his resurrection, signified also the external sense of the word, the fish as to the truth thereof, and the honeycomb as to it's pleasantness, concerning which it is thus written in Luke, "Jesus said, have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb: and he took and ate before them," xxiv. 41, 42, 43; and inasmuch as the above things are signified, therefore the Lord saith to them, "These are the words which I spake to you when I was yet with you, that all things must be fulfilled which were written in the law of Moses, and the prophets, and the Psalms concerning me," verse 44 of the same chapter; it appears as if such things were not signified, because it seems to be of chance that they had a piece of a broiled fish and a honeycomb, nevertheless it was of providence, not only in this instance, but in the case of all other circumstances recorded in the word, as to the most minute particulars; inasmuch as such things were signified, therefore the Lord spake of the word, that the things written in it are concerning himself; but the things written concerning the Lord in the word of the Old Testament, in the sense of the letter, are few, whereas, in the internal sense, they are all, for hence the word derives it's sanctity; this is what is meant by the above passage, "that all things must be fulfilled which were written in the law of Moses, and the prophets, and the Psalms concerning him." From these considerations now it may be manifest, that by honey is signified the delight which is derived from good and truth, or from the affection thereof, and that specifically is signified the external delight, thus the delight of the exterior natural principle; inasmuch as this latter delight is of such a nature, that it comes from the world through the things of sense, therefore the use of honey was forbidden in the meat-offerings, on which subject it is thus written in Leviticus, "No meat-offering, which ye shall bring to Jehovah, shall be

“be made with leaven: for ye shall not burn any leaven, or any honey, in any offering made by fire to Jehovah,” ii. 11, where honey denotes such external delight, which, inasmuch as it contains in it somewhat derived from the love of the world, was also like leaven, on which account it was prohibited. What is meant by leaven and what is leavened, see n. 2342.

5621. “Wax and myrrh”—that hereby are signified truths of good of the interior natural principle, appears from the signification of wax, in this case aromatic wax, as denoting the truth of good, of which we shall speak presently; and from the signification of myrrh, as denoting also truth from good, see n. 4748; the reason why they appertain to the interior natural principle is, because these aromatics are purer than gum and honey, and therefore are named in the second place, for such things are enumerated in the word according to order.—By wax in this passage is not meant common wax, but aromatic wax, which is as storax, and which wax is signified by the expression with which it is expressed in the original tongue, and by the same expression is also signified an aromatic; hence it is evident, why that aromatic wax signifies the truth of good; for all aromatics, inasmuch as they have a sweet scent, in the internal sense signify truths which are grounded in good; this may be manifest from the consideration, that truths grounded in good in heaven are perceived as pleasantly as sweet-scented objects are in the world; on which account also, when the perceptions of the angels are turned into odours, which frequently is the case by virtue of the Lord’s good pleasure, on such occasions the senses are gratified as it were with fragrances arising from aromatics and from flowers; hence it is, that frankincense and perfumes were made of such substances as had a grateful odour, and that they were applied to holy uses, and hence also it is, that aromatics were mixed with the anointing oil; he who is ignorant that the cause and ground of such circumstances originates in perceptives in heaven, may be led to imagine that they were commanded for no other reason, than to render external worship grateful; but in such case, they would have had in them nothing from heaven, or nothing of holiness, consequently such circumstances of worship would not have had in them a divine [principle]. See what hath been shewn above on this subject, viz. that frankincense and perfumes, and also the fragrant substances in the anointing oil, were representative of things spiritual and celestial, n. 4748. That the spheres of faith and love are turned into grateful odours, and that hence grateful and sweet-scented, and also aromatic

matic odours signify the truths of faith which are grounded in the good of love; see n. 1514, 1517, 1518, 1519, 4628.

5622. "Turpentine nuts and almonds"—that hereby are signified goods of life corresponding to those truths, appears from the signification of turpentine nuts, as denoting goods of life corresponding to the truths of good of the exterior natural principle, which are signified by gum, whereof we shall speak presently; and from the signification of almonds, as denoting goods of life corresponding to the truths of good of the interior natural principle, which are signified by aromatic wax and myrrh. The reason why these nuts have such a signification is, because they are fruits, and fruits in the word signify works, fruits of useful trees good works, or, what is the same thing, goods of the life, for goods of the life as to use are good works. The cause and ground why turpentine nuts signify goods of life corresponding to the truths of good of the exterior natural principle, is, because they are of a less noble tree, and exterior things are signified by such things as are less noble; the reason is, because exterior things are more gross than interior things, for they are common [or general] things compounded of a very great number of interior things. But the cause and ground why almonds signify goods of life corresponding to truths of good of the interior natural principle, is, because the almond is a more noble tree; the tree itself signifies, in the spiritual sense, the perception of interior truth which is from good, it's flower interior truth which is from good, and it's fruit the good of life thence derived; in this sense mention is made of the almond-tree in Jeremiah, "The word of Jehovah was done, saying, what seest thou Jeremiah, and I said, I see *the rod of an almond-tree*; then said Jehovah to me, thou hast done well in seeing, because I watch over my word that I may do it," i. 11; rod denotes ability, almond-tree denotes the perception of interior truth, and inasmuch as it is here predicated of Jehovah, it denotes watching over it, word denotes truth. By the almonds which blossomed from the rod of Aaron for the tribe of Levi, are also signified the goods of charity or goods of life, concerning which it is thus written in Moses, "It came to pass the following day, when Moses entered into the tent of the assembly, lo! the rod of Aaron had blossomed for the tribe of Levi, and had produced blossom, so that the blossom blossomed, and brought forth *almonds*," Numb. xvii. 23; this was a sign that that tribe was chosen for the priesthood, because by it was signified charity, n. 3875, 3877, 4497, 4502, 4503, which is the essential of the spiritual church.

5623. "And take double silver in your hands"—that hereby is signified truth received in abilities, appears from the signification of silver, as denoting truth, see n. 1551, 2954; and from the signification of double, as denoting successively another, see n. 1335, viz. the truth with which they were gifted gratis, and with which they were again to be gifted; and from the signification of hands, as denoting abilities, see n. 878, 3387, 4931 to 4937, 5327, 5328. Truth in abilities denotes in the faculties of receiving, thus according to faculties; but the faculties or abilities of receiving truth are altogether according to good, for the Lord adjoineth them to good; for when the Lord flows-in with good, he also flows-in with faculty; hence truth received in abilities is according to goods; that the faculties of receiving truth are according to good, may be manifest from much experience in the other life; in that life they who are in good, not only have the faculty of perceiving truth, but also of receiving, yet according to the quantity and quality of the good in which they are principled; whereas they who are in evil, have no faculty of receiving truth. This is a consequence of what is pleasurable and thence desirable; to those who are in good it is pleasurable to perfect good by truth, for good receives it's quality from truths, on which account also they desire truths; but to those who are in evil, evil is pleasurable, and to confirm evil by falses, on which account also they desire falses; and inasmuch as they desire falses, they are averse from truths; hence it is that they have no faculty of receiving truths, for they either reject, or suffocate, or pervert them, as soon as truths come to the ear, or into the thought. Moreover every man, who is of a sane mind, is in the faculty of receiving truths, but they, who turn themselves to evil, extinguish that faculty, whereas they, who turn themselves to good, elevate that faculty.

5624. "And the silver brought back in the mouth of your wallets, ye shall bring back in your hand"—that hereby is signified, that by truth given gratis in the exterior natural principle, they should submit themselves as much as possible, appears from the signification of the silver brought back, as denoting truth given gratis, see n. 5530; and from the signification of in the mouth of a wallet, as denoting in the threshold of the exterior natural principle, see n. 5497; and from the signification of in the hand, as denoting in ability, see just above n. 5623, thus as much as possible; that they should submit themselves by that truth, is signified by their bringing back; for in the spiritual world, to bring back truth to the Lord from whom

whom they have received it, is to submit themselves by it; but how they submitted themselves by it, is evident from their discourse with the man who was over Joseph's house, verse 18 to 24.

5625. "Peradventure it was an error"—that hereby is signified lest he be adverse, appears from the signification of an error, as denoting what is adverse, for such an error is here meant, as that they forgot to give silver, and thereby brought it back, every one in his sack, on which account he might possibly be adverse to them, as they also believed, for they were afraid at being brought to Joseph's house, and said, "On the word of the silver brought back in our wallets in the beginning are we brought, to roll down upon us, and to cast himself upon us, and to take us for servants, and our asses," verse 18; moreover sin signifies disjunction and aversion, see n. 5229, 5474, so likewise error, if sin be in it, but in a less degree, on which account it is said, lest he be adverse.

5626. "And take ye your brother"—that hereby is signified that thereby they would have the good of faith, appears from the representation of Simeon, who is here the brother whom they should take, as denoting faith in the will, see n. 3869, 3870, 3871, 3872, 4497, 4502, 4503, 5482, thus the good of faith, for the truth of faith, when it passes into the will, becomes the good of faith, for in such case the truth passes into the man's life, and when it is there, it is then viewed not as what is to be known, but as what is to be done, in consequence whereof it changes its essence, and becomes actual [truth]; hence it is no longer called truth, but good.

5627. "And arise, return to the man"—that hereby is signified life derived from spiritual truth, appears from the signification of arising, as denoting elevation to interior things, consequently to things spiritual, see n. 2401, 2785, 2912, 2927, 3171, 4103, 4881, and from the signification of returning, as denoting life thence derived, see above, n. 5614; and from the representation of Joseph, when he is called man (*vir*), as denoting spiritual truth, see n. 5584.

5628. "And God Schaddai"—that hereby is signified consolation after hardships, appears from the signification of Schaddai, as denoting temptation, and after temptation consolation, see n. 1992, 4572, in the present case therefore consolation after the hardships which they suffered in Egypt; that consolation after hardships is denoted, is evident also from the words which immediately follow, "Give you mercies before the man." The reason why Schaddai signifies temptation

tation and after temptation consolation, is, because the ancients marked the One Only God by various names, according to the various things which are from him; and inasmuch as they believed also that temptations are from him, they called God on this occasion Schaddai, yet by this name they did not mean another god, but the One Only God as to temptations; but when the ancient church declined, they began to worship as many gods as there were names of the One Only God, and they also of themselves super-added several more; this custom was at length so prevalent, that every family had it's own God, and he was distinguished altogether from the rest who were worshipped by other families; the family of Terah, from which Abraham came, worshipped Schaddai for it's God, see n. 1356, 1992, 2559, 3667, hence not only Abraham, but also Jacob, acknowledged him as their God, and also in the land of Cauaan; howbeit this was permitted them, lest they should be forced from their religious principle, for no one is forced from what he regards as holy; but whereas the ancients by Schaddai understood Jehovah himself or the Lord, who was so named when they underwent temptations, therefore Jehovah or the Lord took this name, in appearing to Abraham, Gen. chap. xvii. 1, and also in appearing to Jacob, Gen. chap. xxxv. 11. The reason why not temptation only, but also consolation is signified by Schaddai, is, because all spiritual temptations are succeeded by consolation, as hath been given me to know from experience in the other life, for when any one in that life suffers hardships from evil spirits, by infestations, excitations to evils, and persuasions to falses, no sooner are the evil spirits removed, than he is received by the angels, and is brought into a state of comfort by delight agreeable to his genius and temper.

5629. "Give you mercy before the man"—that hereby is signified that spiritual truth may receive you graciously, appears from the signification of giving mercies, as denoting to receive graciously; and from the representation of Joseph, as denoting spiritual truth when he is called man (*vir*), as above, n. 5627.

5630. "And send you your other brother"—that hereby is signified that he may give the good of faith, appears from the representation of Simeon, who in this case is the other brother, as denoting the good of faith, as above, n. 5626. The reason why sending denotes giving is, because sending is spoken of as applied to person, but giving as applied to the thing which is signified by person.

5631. "And Benjamin"—that hereby is signified that he may give also interior truth, appears from the representation of Benjamin, as denoting interior truth, see above, n. 5600.

5632. "And I, as I have been bereaved, shall be bereaved"—that hereby is signified that the church, before those things are done, will be deprived of it's truths, appears from the representation of Israel, who speaks this of himself, as denoting the church, see n. 3305, 4286; and from the signification of being bereaved, as denoting to be deprived of the truths which are of the church, see n. 5536. That this must be the case before those things are done, is evident, for if there be not the good of faith, which is represented by Simeon, n. 5630, and if there be not interior truth, which is the medium represented by Benjamin, there is not any truth of the church, except such truth as is only in the mouth, but not in the heart.

5633. Verses 15, 16, 17. *And the men took this present, and they took double silver in their hand, and Benjamin, and arose, and went down to Egypt, and stood before Joseph. And Joseph saw with them Benjamin, and said to him who was over his house, bring the men to the house, and slaying slay, and prepare, because the men shall eat with me at noon. And the man did as Joseph said, and brought the men to Joseph's house. And the men took the present, signifies that truths had with them whereby they might obtain grace: and they took double silver in their hand, signifies truth also received in ability: and Benjamin, signifies and also a medium: and they arose and went down to Egypt, signifies elevation to procure life to themselves from the interiors of scientifics: and stood before Joseph, signifies the presence of the celestial of the spiritual principle therein: and Joseph saw with them Benjamin, signifies apperception of the spiritual medium appertaining to truths, by the celestial of the spiritual principle: and said to him who was over his house, signifies to that which is of the external church: bring the men to the house, signifies that the truths in the natural principle should be introduced thither: and slaying slay, and prepare, signifies by goods of the exterior natural principle: because the men shall eat with me at noon, signifies that they shall be conjoined when with a medium: and the man did as Joseph said, signifies carrying into effect: and the man brought the men to Joseph's house, signifies first introduction into the good which is from the celestial of the spiritual principle.*

5634. "And the men took this present"—that hereby is signified that truths had along with them whereby they might obtain grace, appears from the signification of men, as denoting truths,

truths, see n. 3134; and from the signification of the present, which was given on approaching kings and priests, as denoting to obtain grace, see n. 5619.

5635. "And they took double silver in their hand"—that hereby is signified truth also received in ability, appears from what was said above, n. 5623, where the same words occur. See also in that number what is meant by truth received in ability.

5636. "And Benjamin"—that hereby is signified and also a medium, appears from the representation of Benjamin, as denoting a medium, see n. 5411, 5413, 5443.

5637. "And they arose and went down to Egypt"—that hereby is signified elevation, to procure to themselves life from the interiors of scientifics, appears from the signification of arising, as denoting elevation to those things which are of spiritual life, see n. 2401, 2785, 2912, 2927, 3171, 4103, 4881; and from the signification of going down, as denoting to procure to themselves life; for going down in this passage involves the same signification as in the passage above, where are these words, "Send the boy with me, and we will arise, and go, and live, and not die," verse 8, whereby is signified spiritual life according to degrees, concerning which degrees see n. 5605; and from the signification of Egypt, as denoting scientifics, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, in the present case the interiors of scientifics, because in those interiors is the celestial of the spiritual principle, which is represented by Joseph; wherefore it is presently said, "and they stood before Joseph." The interiors [or interior things] of scientifics are those things which are spiritual in the natural principle, and spiritual things are in the natural principle, when the scientifics in that principle are illustrated by the light of heaven, and they are then illustrated by the light of heaven, when man hath faith in the doctrinals which are from the word, and he then hath faith when he is in the good of charity; for in such case truths, and thereby scientifics, are illustrated by the good of charity, as by flame, and hence have their spiritual light. Hence it may be manifest what is meant by the interiors of scientifics.

5638. "And they stood before Joseph"—that hereby is signified the presence of the celestial of the spiritual principle therein, appears from the signification of standing before any one, as denoting presence; and from the representation of Joseph, as denoting the celestial of the spiritual principle, of which frequent mention hath been made above. That the celestial

celestial of the spiritual principle was present in each natural principle, was represented by Joseph, in that he was made lord over all Egypt; this is what is meant by the presence of the celestial of the spiritual principle in the interiors of scientifics, for scientifics are in the natural principle; see n. 5316, 5324, 5326, 5327, 5328, 5333, 5337, 5372; the truths, which are represented by the ten sons of Jacob, are the truths in the natural principle.

5639. "And Joseph saw with them Benjamin"—that hereby is signified the apperception of a spiritual medium appertaining to truths, by the celestial of the spiritual principle, appears from the signification of seeing, as denoting to understand and apperceive, see n. 2150, 2807, 3764, 4567, 4723, 5400; and from the representation of the ten sons of Jacob, who are meant by *with them*, or with whom Joseph saw Benjamin, as denoting truths in the natural principle, see n. 2150, 2807, 3764, 4567, 4723, 5400; and from the representation of Benjamin, as denoting a medium, see n. 5411, 5413, 5443; the reason why it is here called a spiritual medium is, because the truths, which are represented by the ten sons of Jacob, were now about to be conjoined with truth from the divine [being or principle] which is Joseph, and this conjunction is not effected except by a medium which is spiritual; wherefore when that medium was apperceived, it then immediately follows, that—"Joseph said to the man who was over his house, bring the men to the house, and slaying slay, and prepare, because the men shall eat with me at noon," by which words is signified that they should be introduced and conjoined because with a medium. What the spiritual principle is in respect to the natural, it may be expedient further to explain in a few words, because the generality of those, who live in the Christian orb, are ignorant of what is meant by a spiritual principle, insomuch that when they hear the expression, they hesitate, and say with themselves, that no one knows what a spiritual principle means. The spiritual principle appertaining to man is, in it's essence, the very affection of good and of truth for the sake of good and truth, and not for the sake of self, also the affection of what is just and equitable for the sake of what is just and equitable, and not for the sake of self; when man is sensible in himself of what is delightful and pleasant, and especially if satisfaction and blessedness are thence derived, this with him is spiritual, which doth not come from the natural world, but from the spiritual, or from heaven, that is, through heaven from the Lord. This then is the spiritual principle,

principle, which, when it hath rule with man, affects and as it were gives a tincture to every thing which he thinks, which he wills, and which he acts, and causes that the things thought and from the will acted, partake of what is spiritual, until they also at length become spiritual with man, when he passes out of the natural world into the spiritual. In a word, the affection of charity and faith, that is, of good and truth, with the delight and pleasantness, and especially the satisfaction and blessedness thence derived, which are felt interiorly with man, and constitute him a man truly Christian, is the spiritual principle. The reason why the generality in the Christian orb are ignorant what is meant by the spiritual principle is, because they make faith essential to the church, and not charity; hence, inasmuch as those few, who are solicitous about faith, think little, if any thing, concerning charity, and know little, if any thing, what charity is, there is no knowledge, neither is there perception of the affection which is of charity, and he who is not in the affection of charity, cannot in any wise know what is spiritual; especially at this day, when scarce any one hath charity, because it is the last time of the church. But it is to be noted, that the spiritual principle, in the common [or general] sense, signifies the affection both of good and of truth, whence heaven is called the spiritual world, and the internal sense of the word the spiritual sense, but specifically what is of the affection of good is called celestial, and what is of the affection of truth is called spiritual.

5640. "And he said to him who was over his house"—that hereby is signified to that which is of the external church, appears from the representation of him who is over the house, as denoting the external church, when he who is in the house denotes the internal church, see n. 1795; and whereas in the internal sense person is not regarded, but thing, see n. 5225, 5287, 5434, therefore by him who was over the house is signified that which is of the external church.

5641. "Bring the men to the house"—that hereby is signified, that the truths in the natural principle should be introduced thither, appears from the signification of the sons of Jacob, as denoting the truths of the church in the natural principle, see n. 5403, 5419, 5427, 5458, 5512; that they should be introduced thither, is signified by bring them to the house.

5642. "And slaying slay, and prepare"—that hereby is signified by goods of the exterior natural principle, appears from the signification of slaying, as involving that which was slain, viz,

viz. an ox, a cow, a goat, or other cattle, thus denoting the goods of the natural principle; that an ox and a cow denote the goods of the natural principle, see n. 2180, 2566, 2781, 2830, in the present case the goods of the exterior natural principle, because by them they were now first introduced to conjunction; for that the bringing the men to Joseph's house signifies the first introduction into the good which is from the celestial of the spiritual principle, may be seen below, n. 5645; inasmuch as a cow and an ox signified goods of the natural principle, every operation respecting them signified also that good, for the one involved the other.

5643. "Because the men shall eat with me at noon"—that hereby is signified that they shall be conjoined when with a medium, appears from the signification of eating with, as denoting to be communicated, to be conjoined, and to be appropriated, see n. 2187, 2343, 3168, 3513, 3596, 3882; and inasmuch as they were with the spiritual medium, which is Benjamin, n. 5638, it is said at noon, for noon (mid-day) signifies a state of light, thus a spiritual state, which is by a medium, n. 1458, 3708.

5644. "And the man did as Joseph said"—that hereby is signified carrying into effect, appears without explication.

5645. "And the man brought the men to Joseph's house"—that hereby is signified the first introduction into the good which is from the celestial of the spiritual principle, appears from the signification of bringing, as denoting introduction, as above, n. 5640; and from the signification of the sons of Jacob, as denoting the truths of the church in the natural principle, see n. 5403, 5419, 5427, 5428, 5512; and from the signification of house, as denoting good, see n. 3652, 3720, 4982, hence also house denotes the church, n. 3720, for the church is the church from good; and from the representation of Joseph, as denoting the celestial of the spiritual principle, of which frequent mention has been made above; from which considerations it is evident, that by the man bringing the men to Joseph's house is signified, that truths in the natural principle were introduced into the good which is from the celestial of the spiritual principle. The reason why the first introduction is signified, is, because they now only ate with Joseph, and did not acknowledge him, whereby is signified common [or general] conjunction, which conjunction is first introduction, for on such occasion truth from the divine [being or principle] flows in generally, neither is it known; but when the in-flowing truth is apprehended, then there is another conjunction, which conjunction

is signified by Joseph manifesting himself to his brethren, see chap. xlv.

5646. Verses 18, 19, 20, 21, 22, 23. *And the men feared at being brought to Joseph's house, and they said, on the word of the silver brought back in our wallets in the beginning are we brought, to roll down upon us, and to cast himself upon us, and to take us for servants, and our asses. And they came to the man who was over Joseph's house, and spake to him [at] the door of the house. And said, in me, my lord, coming down we came down at the beginning to buy food. And it came to pass, when we came to the inn, and opened our wallets, lo! every one's silver was in the mouth of his wallet, our silver in it's weight, and we bring it back in our hand. And other silver we cause to come down in our hand to buy food, we do not know who put our silver in our wallets. And he said, peace be to you, fear not, your God, and the God of your father, hath given you a hidden gift in your wallets, your silver came to me: And he brought forth Simeon to them.* And the men feared, signifies a drawing back: at being brought to Joseph's house, signifies at the truths which are of the natural principle being adjoined and subjected to the internal principle: and they said, on the word of the silver brought back in our wallets in the beginning are we brought, signifies because truth in the exterior natural principle appears given gratis, that therefore they were subjected: to roll down upon us, and to cast himself upon us, signifies that on this account they were reduced under absolute power: and to take us for servants and our asses, signifies insomuch that whatsoever is in each natural principle is of no account: and they came to the man who was over Joseph's house, signifies the doctrinals of the church: and spake to him at the door of the house, signifies consultation from doctrinals concerning introduction: and said, in me, my lord, signifies testification: coming down we came down in the beginning to buy food, signifies the mind (*animus*) of procuring good for truths: and it came to pass, when we came to the inn, and opened our wallets, signifies introspection into the exterior natural principle: lo! every one's silver was in the mouth of his wallet, signifies that it was clearly seen, that truths were given as it were gratis: our silver in it's weight, signifies truths according to the state of each: and we bring it back in our hand, signifies that what were given gratis are submitted as much as possible: and other silver we cause to come down in our hand to buy food, signifies that there is a mind by truth elsewhere to procure good: we know not who put our silver
in

in our wallets, signifies non-belief grounded in ignorance of the source of truth in the exterior natural principle: and he said, peace be to you, fear not, signifies that it is well, let them not despair: your God and the God of your father, signifies the Lord's divine human [principle]: hath given you a hidden gift in your wallets, signifies that it was from him without any prudence of their's: your silver came to me, signifies that it will seem as truth procured by them: and he brought forth Simeon to them, signifies that he adjoined to truths the principle of will.

5647. "And the men feared"—that hereby is signified a drawing back, appears from the signification of fearing, as here denoting a drawing back, viz. from conjunction with what is internal. Fear exists from various causes, as from perils respecting life, the loss of gain, and also of honour and reputation; there is a fear likewise of being brought into slavery, and thereby of losing liberty, and with liberty the delight of life; this is the subject treated of in what follows, for they feared lest they should be adjoined to what is internal, and should thereby lose their proprium, and with proprium their liberty, and with liberty the delight of life, for this latter depends on liberty; hence it is that by the men fearing is signified a drawing back, viz. lest they should be adjoined. It may here be expedient previously to explain in a few words, how the case is with the above conjunction. viz. with the conjunction of the external or natural man with the internal or spiritual; the external or natural man from the first age of life hath rule, nor doth he know that there is an internal or spiritual man; wherefore when a man is reformed, and he begins to become spiritual or internal from being natural or external, in such case the natural principle at first rebels; for he is taught that the natural man ought to be subdued, that is, all his concupiscencies ought to be extirpated, together with those things which confirm them; hence, when the natural man is left to himself, he thinks that hereby he shall totally perish, for he knows no other than that the natural principle is all, and is in utter ignorance of the immense and ineffable things contained in the spiritual principle; and when the natural man thinks thus, he draws back in such case, and is not willing to be subjected to the spiritual; this now is what is here signified by fear.

5648. "At being brought to Joseph's house"—that hereby is signified at the truths which are of the natural principle being adjoined and subjected to the internal, appears from the signification

fication of being brought to Joseph's house, as denoting to be conjoined and subjected to the internal, for by Joseph is represented the internal, because truth from the divine [being or principle], or the celestial of the spiritual, see n. 5307, 5332, 5417, 5496; and by house is signified both man's internal principle, and his external, n. 3128, 3538, 4973, 5023, in the present case the internal, because it is said the house of Joseph; and by being brought, viz. to the internal, is signified to be adjoined, and inasmuch as adjunction is signified, subjection is signified; the reason is, because when the natural principle is adjoined to the internal, it is then subjected thereto, for the rule, which heretofore the natural man enjoyed, is now transferred to the spiritual; concerning which rule, by the divine mercy of the Lord, more will be said in what follows. It may be expedient here briefly to shew how the case is with the internal sense; the internal sense of the word is principally for the use of those who are in the other life; they, when they are attendant on man who is reading the word, perceive it according to the internal sense, but not according to the external sense, for they understand no human expressions, but only the sense of the expressions, and this not according to the natural thoughts of man, but according to his thoughts which are spiritual; into this spiritual sense the natural sense, which appertains to man, is instantly transmuted, comparatively as the language of a speaker is turned into the language of the hearer, though it be a different language, and this suddenly; thus the sense of human natural thought is transmuted into spiritual, for spiritual language or speech is proper to the angels, but natural is proper to man; the reason why the transmutation as it were of one language into another is so sudden is, because there is a correspondence of all and singular things which are in the natural world with those which are in the spiritual world. Now whereas the internal sense of the word is principally for the use of those who are in the spiritual world, therefore such things are here related in the internal sense, as are for their use, and as they find pleasant and delightful; but the more interior such things are, so much the more remote are they from the apprehension of men, to whom the things of the world and of the body are alone pleasant and delightful, and when this is the case, the spiritual things, which are of the internal sense, are accounted vile, and are also loathed; let every one examine himself whether the things contained in the internal sense, in what now follows, be nauseous and loathsome to him, when yet they are such as cause

the greatest delight to the angelic societies; hence also it may be evident to every reflecting person, what is the difference between the delights of men and the delights of angels, also in what things the angels make wisdom to consist, and in what men make it to consist, viz. that the angels make wisdom to consist in such things as man accounts vile and holds in aversion, and that man makes wisdom to consist in such things as the angels are unconcerned about, and several in such things as the angels reject and shun.

5649. "And they said, on the word of the silver brought back in our wallets are we brought"—that hereby is signified because truth in the exterior natural principle appears given gratis, that therefore they were subjected, appears from the signification of the silver brought back, as denoting truth given gratis, see n. 5530, 5624; and from the signification of wallet, as denoting the threshold of the exterior natural principle, see n. 5497; and from the signification of being brought, as denoting to be adjoined and subjected, see just above, n. 5648.—The case herein is this; inasmuch as it was perceived that scientific truths in the exterior natural principle were given gratis, and on that account were allured to conjoin themselves to an internal principle, and thereby were subjected thereto, hence, as was said just above, they were deprived of their liberty, and thereby of every delight of life. That this is the case, viz. that it is perceivable that scientific truths were given gratis, and this in the natural principle either exterior or interior, is a thing altogether unknown to man; the reason is, because he is in no such perception, for he doth not know at all what is given him gratis, still less what is stored up in the exterior natural principle, and what in the interior; a common [or general] cause of his wanting this perception is, because worldly and terrestrial things engage his heart, but not celestial and spiritual things, and because on this account he doth not believe in any influx through heaven from the Lord, thus he in no wise believes that any thing is given him as a gift; when nevertheless all that truth, which he concludes rationally from scientifics, and which he supposes to be from his own proper ability, is such as is given him; still less can man perceive whether it be stored up in the exterior natural principle, or in the interior, because he is ignorant that the natural principle is twofold, viz. exterior which accedes to the external senses, and interior which recedes from those senses, and converts itself to the rational principle; inasmuch as man is in ignorance concerning these subjects, it is impossible he can have any perception respecting them,

them, for the knowledge of a thing must needs precede the perception of it: but the angelic societies know and perceive these things distinctly and clearly, not only what is given them gratis, but also where it is, which may be manifest from the following experience; when any spirit, who is principled in good, and is thence in the faculty, comes into an angelic society, he comes at the same time into all the science and intelligence appertaining to the society, in which science and intelligence he had not been principled heretofore, and in this case he knows no other than that the science was his heretofore, and that he had the same intelligence heretofore, and from himself, but when he reflects, he apperceives that it is given him gratis from the Lord through that angelic society; and also he knows from the angelic society where it is, whether it be in the exterior natural principle, or in the interior natural principle; for there are angelic societies which are in the exterior natural principle, and there are which are in the interior; but the natural principle appertaining to them is not such as the natural principle appertaining to man, but is natural spiritual, being made spiritual in consequence of being conjoined and subject to what is spiritual. From these considerations it may be manifest, that the things which are here related in the internal sense, actually so exist in the other life, viz. that it is there apperceived what is given them gratis, also where it is stored up, although man at this day knows nothing of such things; but in ancient times, such things were known to those who were of the church, being taught by their scientifics, and likewise by their doctrinals, for they were interior men, whereas since those times men have successively become exterior, insomuch that at this day they are immersed in the body, thus in what is most external; a proof whereof is, that they do not even know what a spiritual principle is, and what an internal, neither do they believe in the existence of such principles; yea, to such an extreme in the corporeal principle have they departed from things interior, that they do not even believe that there is a life after death, neither that there is a heaven or a hell; yea, in consequence of their receding from interior things to such an extreme, they have become so stupid in spiritual things, as to believe the life of man to be like the life of beasts, and of course that man would die in like manner; and what is wonderful, this is the belief of the learned more than of the simple, and he who believes otherwise is accounted by them as a simple one.

5650. "To roll down upon us, and to cast himself upon
"us"—that hereby is signified that on that account they should
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be reduced under absolute power, appears from the signification of rolling down upon any one, as denoting to present him in fault; and from the signification of casting himself upon any one, as denoting to reduce under power, in this case absolute power, for it follows, "to take us for servants, and our asses." The case herein is this; before the natural man is conjoined to the spiritual, or the external man to the internal, it is left to him to think, whether he is willing that the concupiscencies arising from the love of self and of the world, and such things whereby he had defended them, should be abolished, and that the spiritual or internal man be vested with dominion; it is left to him to think thus, to the intent that from a free principle he may choose what he pleases; when the natural man without the spiritual thinks on this, he instantly rejects it, for he loves his concupiscencies, because he loves self and the world, whence he becomes anxious, and supposes that, if those concupiscencies were abolished, there would no more of life remain with him, for he places his all in the natural or external man; or he supposes that afterwards he shall have no self ability, and that whatsoever he thinks, wills, and acts, will flow-in through heaven, thus that he shall no longer be his own master; when the natural man left to himself is in this state, he draws himself back, and resists: but when any thing of light through heaven from the Lord flows-in into his natural principle, he begins to think otherwise, viz. that it is better that the spiritual man should have dominion, for thereby he can think what is good, and will what is good, and thus can come into heaven, which he could not do if the natural was to have rule; and when he thinks that all the angels in the universal heaven are of this character, and that hence they are in ineffable joy, he then enters into combat with the natural man, and at length is willing that it should be made subordinate to the spiritual; in this state the man is placed who is to be regenerated, to the intent that in freedom he may turn whither he will, and so far as he freely turns in the above direction, so far he is regenerated. These are the things which are here treated of in the internal sense.

5651. "And to take us for servants and our asses"—that hereby is signified insomuch that whatsoever is in each natural principle should be of no account, appears from the representation of the ten sons of Jacob, who speak these things of themselves, as denoting truths in the natural principle, see n. 5403, 5419, 5427, 5458, 5512; and from the signification of servants, as denoting light things, n. 5541, in the present case things

things of no account, of which we shall speak presently; and from the signification of asses, as denoting those things that are in the natural principle, which are scientifics, see n. 5492, in the present case in the exterior natural principle, because the truths, which are signified by the sons of Jacob, are in the interior natural principle. With this circumstance, that whatsoever be in each natural principle should be of no account, the case is as follows; to the intent that man may become spiritual, it is necessary that his natural principle should become of no account, that is, should be deprived of self-ability; for the natural principle from infancy hath imbued nothing else but what originates in the cupidities of self and of the world; thus things contrary to charity; the effect of these evils is, that good cannot flow-in through the internal man from the Lord, for whatsoever flows-in is turned in the natural principle into evil, the natural principle being the plane in which the influx terminates; wherefore unless the natural principle, that is, the evil and the false, which had formed the natural principle, become of no account, good from the Lord through heaven cannot in any wise flow-in, having no abiding place, but being dissipated, inasmuch as it cannot dwell in what is evil and false; hence it is that the internal is so far closed, as the natural principle doth not become a nothing; this is also known in the church from the doctrinal tenet which teacheth, that the old man must be put off, to the intent that the new may be put on; regeneration consisteth in nothing else than the subjugation of the natural principle, and the exaltation of the spiritual to dominion; and the natural principle is then subdued when it is reduced to correspondence; and when the natural principle is reduced to correspondence, it then no longer re-acts, but acts as it is commanded, and obeys the dictates of the spiritual principle, in nearly the same manner as the acts of the body obey the dictates of the will, and as the speech with the countenance is according to the influx of the thought; hence it is evident that the natural principle ought altogether to become as nothing in respect to the will-faculty, that man may become spiritual. But it is to be noted, that the old natural principle must become as nothing, this being formed of evils and falses, and when it becomes as nothing, man is then gifted with a new natural principle, which is called the spiritual-natural, spiritual from this circumstance, because a spiritual principle is what acts by (or through) it, and manifests itself by it, as the cause by the effect, and it is a known thing that the cause is the all of the effect; hence the new natural principle,

principle, as to thinking, willing, and producing effect, is nothing but a representative of the spiritual principle; when this is the case, man then receives good from the Lord, and when he receives good, he is gifted with truths, and when he is gifted with truths, he is perfected in intelligence and wisdom, and when he is perfected in intelligence and wisdom, he is blessed with happiness to eternity.

5652. "And they came to the man who was over the house of Joseph"—that hereby are signified the doctrinals of the church, appears from the signification of the man over the house of Joseph, as denoting that which is of the external church, see above, n. 5640, thus what is doctrinal, for this is of the church; besides by man (*vir*) is signified truth, thus what is doctrinal, n. 3134, and by house the church, n. 1795; and inasmuch as Joseph is the internal, n. 5469, the house of Joseph is the internal church; what is doctrinal from the word is what is over that house, by serving and ministering.

5653. "And spake to him [at] the door of the house"—that hereby is signified consultation from them concerning introduction, appears from the signification of speaking to him, viz. to the man over Joseph's house, as denoting consultation from them, viz. from doctrinals; and from the signification of door of the house, as denoting introduction, see n. 2356, 2358, in the present case from the natural or external man, to the spiritual or internal, which is the subject treated of. Inasmuch as this is signified, in the original tongue it is not said at the door of the house, but the door of the house.

5654. "And they said, in me, my Lord"—that hereby is signified testification, appears from this formula itself, as being a formula of testification, viz. that it is true what they were about to speak concerning the silver which was found in the mouth of every one's wallet.

5655. "Coming down we came down in the beginning to buy food"—that hereby is signified the mind (*animus*) of procuring good to truths, appears from the signification of coming down, as denoting mind or intention, for he who comes down, or betakes himself any whither, doeth it from a mind, in the present case to procure good for truths, which is signified by buying food, for by buying is signified to procure and appropriate, see n. 5374, 5397, 5406, 5414, 5426, and by food the good of truth, n. 5340, 5342, in the present case good for the truths which are represented by the sons of Jacob, who speak these things of themselves.

5656.

5656. "And it came to pass, when we came to the inn, and "opened our wallets"—that hereby is signified introspection into the exterior natural principle, appears from the signification of inn, as denoting the exterior natural principle in general, see n. 5495; and from the signification of opening, as denoting introspection, for he who opens, doeth it for the sake of introspection; and from the signification of wallet, as denoting specifically the exterior natural principle, see n. 5497.

5657. "And lo! every one's silver in the mouth of his wallet"—that hereby is signified that it was clearly seen that truths were given as it were gratis, appears from the signification of every one's silver in the sack, as denoting truths given gratis, see n. 5530, 5624, in like manner every one's silver in the mouth of his wallet, with this difference, that by the latter are signified the truths which were given gratis, that they were stored up in the threshold of the exterior natural principle, for by the mouth of the wallet is signified the threshold of the exterior natural principle, n. 5497. The reason why it is here signified *as it were* given gratis, is, because they are in a state of doubt whether they are willing to be conjoined to the internal, and to become as nothing, and when any one is in a state of doubt, he entertains also doubtful sentiments concerning the truths which confirm.

5658. "His silver in it's weight"—that hereby are signified truths according to the state of each, appears from the signification of silver, as denoting truth, see n. 1551, 2954; and from the signification of weight, as denoting the state of a thing in respect to good, see n. 3104; thus truths according to the state of each denote according to the good which they are capable of receiving. Weights and measures are frequently mentioned in the word, but in the internal sense they do not signify weights and measures, but weights signify the states of a thing as to good, and measures the states of a thing as to truth; as also gravity and extension, gravity in the natural world corresponding to good in the spiritual world, and extension to truth; the reason is, because in heaven, whence correspondences are, there is not given either gravity or extension, because there is no space; there appear indeed things heavy and extended, but they are appearances arising from the states of good and of truth in the superior heaven. That silver signifies truth was very well known in ancient times, in consequence whereof they distinguished the times, from the first age of the world to the last, into golden, silver, copper, and iron ages, to which also they added an age of clay; the golden ages they called

called those times, when there was innocence and integrity, and when every one did what is good from what is good, and what is just from what is just; but the silver they called those times, when there was no longer innocence, but still a species of integrity, which did not consist in this, that they did what is good from what is good, but in this, that they did what is true from what is true; but the copper and iron ages they called those which were still inferior. The ground and reason why they gave such appellations to times was not from comparison, but from correspondence; for the ancients knew that silver corresponded to truth, and gold to good, and this from communication with spirits and angels, for when the discourse in a superior heaven is concerning good, there is an appearance of what is golden beneath amongst those who are in the first or ultimate heaven below them, and when the discourse is concerning truth, there appears there what is silvery, sometimes to such a degree, that not only the walls of the rooms which they inhabit glitter with gold and silver, but even the atmosphere itself; likewise amongst the angels of the first or ultimate heaven, who are principled in good from good, there appear tables of gold, candlesticks of gold, and several other things; but with those who are principled in truth from truth, there appear such things of silver. But who knows at this day that the ages were called golden and silver by the ancients from correspondence? yea, who at this day knows any thing concerning correspondence? And yet he who doth not know this, and especially who makes his chief gratification and wisdom to consist in disputing whether it be so or not, cannot even attain the smallest knowledge concerning the innumerable things which are correspondencies.

5659. "And we bring it back in our hand"—that hereby is signified that the things given gratis are submitted as much as possible, appears from the signification of bringing back, as here denoting to submit; and from the signification of in our hand, as denoting as much as possible, see above, n. 5624; that they were things given gratis, is signified by the silver in the mouth of the wallet, which they brought back, n. 5658.

5660. "And other silver we cause to come down in our hand to buy food"—that hereby is signified that there is a mind by truth elsewhere to procure good, appears from the signification of silver, as denoting truth, see just above, n. 5657, and since by silver is signified truth, by other silver is signified other truth, hence is signified truth elsewhere; inasmuch as no other truth is given, which is genuine, but from the

the Lord who gives it gratis, consequently neither is essential truth given elsewhere; and from the signification of causing to come down, as denoting the mind of procuring, viz. the good of truth, which is signified by the corn which they came to buy. The historical sense of the letter implies, that other silver also came to Joseph to buy food from him, thus not elsewhere, but the internal sense doth not remain in the historical sense of the letter, not regarding this sense, but in the thing itself which is treated of, which is this, that if they were brought into subjection as servants because that some truths in the exterior natural principle were given gratis, they would elsewhere procure to themselves good by truth; such also is the series in the internal sense, for it is presently said, "we know not who hath put the silver in our wallets," whereby is signified that they did not believe, because they did not know from whom was truth in the exterior natural principle. The case is similar in the other life with spirits, who by truths are initiated into good, and especially into this, that all good and truth from the Lord flows-in, and when they apperceive that whatsoever they think and will flows-in, and thus that they cannot think and will from themselves, they are then repugnant to the utmost of their ability, believing that thus their own proper life would be annihilated, and all delight would of course perish, for they make delight to consist in proprium; and moreover, if they cannot act what is good from themselves, nor believe what is true from themselves, they think that they must then hang down their hands, doing nothing and thinking nothing of themselves, and wait for the influx; thus it is permitted them to think, even to such a degree, that they almost conclude with themselves that they are not willing thence to receive good and truth, but elsewhere, where there is no such deprivation of proprium; sometimes also it is given them to inquire where they may find it; but afterwards, when they nowhere find it, they who are regenerating return, and from a free principle choose to be led of the Lord as to willing and thinking; they are also on such occasion informed, that they are about to receive a celestial proprium, such as the angels have, and with this proprium likewise blessedness and happiness to eternity. As to what concerns the celestial proprium, it exists from the new will which is given by the Lord, and differs from man's proprium in this, that they no longer respect themselves in all and singular the things which they do, and in all and singular the things which they learn and teach, but they respect the neighbour, the public, the church, the kingdom of

the Lord, and thereby the Lord himself; the ends of life are what are changed; the ends of having respect to lower things, viz. the world and self, are removed, and the ends of having respect to higher things are substituted in their place; the ends of life are nothing else but man's life itself, for ends are the very will of man, and his very loves, inasmuch as what a man loves, this he wills and regards as an end; he who is gifted with a celestial proprium is also in tranquillity, and in peace, for he trusts in the Lord, and believes that nothing of evil befalls him, and knows that concupiscencies do not infest him; and moreover, he who is in celestial proprium is in freedom, for to be led of the Lord is freedom, and he is led in good, from good to good; hence it may be manifest, that such a one is in blessedness and happiness, for there is nothing which disturbs, nothing of self love, consequently nothing of enmity, of hatred, of revenge; nor any thing of the love of the world, consequently nothing of fraud, of fear, of restlessness.

5661. "We know not who hath put the silver in our wallets"—that hereby is signified non-belief grounded in ignorance of the source of truth in the exterior natural principle, appears from the signification of not knowing, as denoting in the spiritual sense not to believe, or non-belief; and from the signification of who hath put, as denoting ignorance of the source; and from the signification of silver, as denoting truth, see n. 5658; and from the signification of wallet, as denoting the exterior natural principle, see n. 5497.

5662. "And he said, peace be to you, fear not"—that hereby is signified that it is well, let them not despair, appears from the signification of peace, as denoting to be well, of which we shall speak presently; and from the signification of not fearing, as denoting not to despair; for in the internal sense a change of state is treated of, that they should no longer procure to themselves truths by their own proper ability, and by truths good, but that they should be gifted with them from the Lord; and whereas they supposed that they should thereby lose proprium, thus freedom, consequently all the delight of life, they were in despair, as is evident from what goes before; hence it is, that by fear not is here signified despair not; for fear arises from various causes, n. 5647, and hence also it signifies various things. The reason why peace denotes being well, is, because it is the inmost, and hence the universal ruling principle in all and singular the things in heaven; for peace in heaven is as the spring season on earth, or as the day-dawn, which do not affect by sensible varieties, but by an universal pleasantness

pleasantness which flows-in into singular the things which are perceived, and not only imbues the perception itself, but also singular the objects with pleasantness. At this day scarce any one knows what peace denotes when it is named in the word, as in the benediction, "May Jehovah raise his faces upon thee, "and place peace to thee," Numbers vi. 26, and elsewhere; almost every one believes that peace consists in security from enemies, and in domestic and social tranquillity; nevertheless this peace is not there meant, but a peace which immensely transcends that peace, and which is the heavenly peace spoken of just above; no one can be gifted with this peace, but he who is led of the Lord, and is in the Lord, that is, in heaven, where the Lord is all in all; for heavenly peace flows-in, when the lusts arising from the love of self and of the world are taken away, inasmuch as these lusts are what take away peace, for they infest the interiors of man, and cause him at length to place rest in restlessness, and peace in disturbance, because delight in evils; so long as man is in such evils, he cannot in any wise know what peace is, yea, he so long believes that the above peace is a thing of nought; and if any one says, that the above peace then comes to perception, when the delights arising from the love of self and of the world are removed, he ridicules the idea, and the reason is, because he places peace in the delight of evil, which is opposite to peace. Inasmuch as peace is of this description, viz. the inmost of all happinesses and blessednesses, and thence the universal ruling principle in each singular thing, therefore the ancients adopted a common formula of speech, and said, peace be to you, when they meant to wish any one's welfare, and inquired whether he had peace, when they meant to ask whether it was well with him. See what hath been said and shewn heretofore concerning peace, viz. that peace in the heavens is like the spring and day-dawn on the earths, n. 1726, 1780. That peace in the supreme sense is the Lord, in the representative sense his kingdom, and that it is the Lord's divine [principle] affecting good from the inmost, n. 3780, 4681. That all restlessness arises from evil and the false, but peace from good and truth, n. 3170.

5663. "Your God and the God of your father"—that hereby is signified the divine human of the Lord, may appear from this consideration, that where mention is made of God or Jehovah in the word, the Lord is meant, and not another, n. 1343, 1736, 2921, 3035; and when it is said your God and the God of your father, that is, the God of Israel and Jacob,
and

and of his sons, thereby is meant the Lord's divine human, and indeed as to the divine natural [principle], n. 3305, 4286, 4570, for Israel represented the Lord as to the interior natural [principle], and Jacob as to the exterior, and sons as to truths in the former natural [principle]. That by God and Jehovah in the word was meant the Lord, was not known to the Jewish church, neither indeed is it known at this day to the Christian church. The reason why the Christian hath not known this is, because the Christian church hath distinguished the divine [being or principle] into three persons; whereas the ancient church, which was after the flood, and especially the most ancient church which was before the flood, by Jehovah and God meant no other than the Lord, and indeed the Lord as to the divine human [principle]; they had knowledge also concerning the divine [principle] itself which is in the Lord, and which he calls his father, but concerning that divine [principle] itself which is in the Lord, they were not able to think, but concerning the divine human, consequently they could not be conjoined to another divine [being or principle], for conjunction is effected by thought which is of the understanding, and by affection which is of the will, thus by faith and by love; for when the divine itself is thought of, the thought falls as into the boundless universe, and is thereby dissipated, whereby is no conjunction; but it is otherwise when the divine [principle] itself is thought of as the divine human; they knew also, that unless they were conjoined with the divine [being or principle], they could not be saved; on this account the divine human was what the ancient churches adored, Jehovah also manifested himself amongst them in the divine human; and the divine human was the divine itself in heaven, for heaven constitutes one man, which is called the grand man, and which hath been treated of heretofore at the close of the chapters; this divine in heaven is no other than the divine itself, but in heaven as a divine man; this man is he whom the Lord took upon him, and made divine in himself, and united to the divine itself, as he had been united from eternity, for from eternity there was one-ness; and this because the human race could not otherwise be saved; for it could no longer suffice that the divine itself through heaven, thus through the divine human there, could flow into human minds, wherefore the divine itself willed to unite to itself the divine human actually by the human principle assumed in the world; the latter principle and the former is the Lord.

5664. "Hath given you a hidden gift in your wallets"—that hereby is signified that it was from him without any prudence of their's, appears from the signification of a hidden gift, as denoting the truth and good which are given by the Lord whilst man is ignorant of it; and from the signification of the silver brought back in the sacks or in the wallets, as denoting without any ability of their's, see n. 5488, 5496, 5499; hence it is evident, that by the words, "He hath given you a hidden gift in your wallets," is signified that from him, viz. the Lord's divine human [principle], was truth and good in the natural principle, without any ability of their's, and whereas it is without their ability, it is without their prudence; it is said prudence, because prudence corresponds to providence, and what is of the divine providence, is not of man's prudence.

5664½. "Your silver came to me"—that hereby is signified that it will seem as truth procured by them, appears from the signification of silver, as denoting truth, see n. 1551, 2954; their silver coming to him denotes that they bought, thus that they themselves procured to themselves; for to buy is to procure, n. 5655; hence it is, that by your silver came to me, is signified truth procured by them; but whereas the truth, which is of faith, is never procured by any man, but is insinuated and given by the Lord, and yet seems as from man, therefore it is said, that *it will seem* as truth procured by them. That truth is insinuated and given by the Lord, is also a known thing in the church, for the church teaches that faith is not from man but from God, thus not only the confidence, but also the truths which are of faith; nevertheless it appears that the truths which are of faith are procured by man; that they flow-in, he is deeply ignorant of, because he doth not perceive; the reason why he doth not perceive is, because his interiors are closed, so that he cannot have perceptible communication with angels and spirits; when the interiors are closed, man is incapable of knowing any thing concerning influx. But it is to be noted, that it is one thing to know the truths of faith, and another to believe the truths of faith; they who merely know the truths of faith, in case they commit them to memory as other things appertaining to science, may procure these to themselves without the above influx, but those truths have not life in them, as is manifest from this consideration, that an evil man, even the most evil, can know the truths of faith equally as well as a good and pious man; but with the evil, as was said, those truths have not life, for when an evil man brings them forth, he respects in each of them either his own glory or his own

own gain, the consequence whereof is, that the love of self and of the world puffs up, and constitutes as it were life, but this life is such as prevails in hell, which is called spiritual death; hence it is that when he brings them forth, he brings them forth from the memory, but not from the heart; whereas he who believes the truths of faith, brings them forth from the heart at the time that he brings them forth from the mouth, for with him the truths of faith are so rooted, that they have root in the external memory, and thence grow towards the interiors or superiors, as fruit-bearing trees, and also as trees adorn themselves with leaves, and at length with blossoms, to the end that they may bear fruit. Thus a man of this description by the truths of faith intends nothing else but uses, which are the exercises of charity, and which to him are fruits; these are what man cannot even in the smallest degree procure to himself, but they are given him gratis by the Lord, and this every moment of his life, yea, if he be willing to believe, innumerable every moment; but whereas man is of such a quality, that he hath no perception of such influx, for if he had perception he would rebel, as was said above, because he would believe that in such case he should lose his own proprium, and with proprium freedom, and with freedom his delight, and would thus become as of nought, therefore it is that man doth not know any other, than that he procures truths from himself; this now is what is meant by *it will seem* as truth procured by them. Moreover, that man may be gifted with a celestial proprium and a celestial freedom, he ought to do good as from himself, and to think truth as from himself, but when he reflects, he should acknowledge that they are from the Lord, see n. 2882, 2883, 2891.

5665. "And he brought forth Simeon to them"—that hereby is signified that he adjoined to truths the principle of will, appears from the representation of Simeon, as denoting faith in the will, or the will of doing the truth which is of faith, see n. 3869, 3870, 3871, 3872, 4497, 4502, 4503, 5482; and from the representation of the sons of Jacob, who here are *they* to whom he brought forth Simeon, as denoting the truths of the church in the natural principle, see n. 3403, 5419, 5427, 5458, 5512; hence it is evident, that by bringing forth Simeon to them, is signified that he adjoined to truths the principle of will.

5666. Verses 24, 25, 26, 27, 28. *And the man brought the men to Joseph's house, and gave water, and they washed their feet, and gave fodder for their asses. And they prepared the present,*

present, until Joseph came at noon, because they heard that they were to eat bread together. And Joseph came to the house, and they brought him the present which was in their hand, to the house, and bowed themselves to the earth. And he asked them as to peace, and said, hath your father peace the old man, whom ye said, is he yet alive. And they said, thy servant our father hath peace, he is yet alive, and they bended themselves and bowed themselves. And the man brought the men to Joseph's house, signifies initiation to conjunction with the internal: and gave water, signifies the common influx of truth from the internal: and they washed their feet, signifies thence purification of the natural principle: and gave provender for their asses, signifies instruction concerning good: until Joseph came at noon, signifies whilst the internal was present with light: because they heard that they were to eat bread together, signifies apperception that good would be adjoined to truths: and Joseph came to the house, signifies the presence of the internal: and they brought him the present which was in their hand, signifies insinuation as far as possible: and bowed themselves to the earth, signifies humiliation: and he asked them as to peace, signifies perception that it is well: and said, hath your father peace the old man, whom ye said, signifies that [it is well] also with spiritual good: is he yet alive, signifies that it hath life: and they said, thy servant our father hath peace, signifies hence the apperception of the natural principle, that it is well with the good from which [it is derived]: he is yet alive, signifies and that he hath life: and they bended themselves and bowed themselves, signifies humiliation exterior and interior.

5667. "And the man brought the men to Joseph's house"—that hereby is signified initiation to conjunction with the internal, appears from the signification of bringing the men to Joseph's house, as denoting to adjoin the truths which are of the natural principle to the internal, see above, n. 5648; that initiation to conjunction is meant, is plain from what follows, that they did eat together there, and that Joseph at that time did not manifest himself to them, whereby is signified common [or general] influx, which comes next to be treated of, which also is initiation.

5668. "And gave water"—that hereby is signified the common [or general] influx of truth from the internal, appears from the signification of water, as denoting truth, see n. 2702, 3058, 3424, 4976, and indeed truth in common [or in general]; hence to give water signifies the common [or general] influx of truth; the reason why it is from the internal is, because

because it was in the house of Joseph, n. 5667. The common [or general] influx of truth is the illumination which gives the faculty of apperceiving and understanding truth; this illumination is from the light of heaven which is from the Lord, which light is no other than the divine truth, see n. 2776, 3138, 3167, 3195, 3222, 3339, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 5400.

5669. "And they washed their feet"—that hereby is signified hence purification of the natural principle appears from the signification of washing the feet, as denoting the purification of the natural principle, see n. 3147.

5670. "And he gave provender for their asses"—that hereby is signified instruction concerning good, appears from the signification of giving provender, as denoting to instruct in good, for by provender is signified the good of scientific truths, see n. 3114; and by giving provender, which is to feed, is signified to instruct in that good; that to feed denotes to instruct, see n. 5201; by asses are signified scientifics, n. 5492; hence it is evident, that by giving provender to the asses, is signified instruction concerning the good of scientifics; the good of scientifics is the delight arising from scientific truths; scientific truths are the most common [or general] truths, which appear in natural light, which is from the light of the world, but to make them appear, viz. that they are truths, there must be common [or general] influx from the internal, n. 5668, that is, illustration from the light of heaven.

5671. "And they prepared the present"—that hereby is signified insinuation, appears from the signification of a present, as denoting to obtain grace [or favour], see n. 5619, thus to prepare a present denotes insinuation.

5672. "Until Joseph came at noon"—that hereby is signified whilst the internal was present with light, appears from the signification of until he came, as denoting when he was present; and from the representation of Joseph, as denoting the internal, see n. 5648; and from the signification of noon [mid-day] as denoting a state of light, see n. 1458, 3195, 3708.—The reason why noon denotes a state of light is, because the times of the day, as morning, noon, evening, correspond to illustrations in the other life, and illustrations in that life are the illustrations of intelligence and wisdom, for in the light of heaven is intelligence and wisdom; the vicissitudes of illustration in the other life are of this description, viz. as morning, noon, and evening on the earths; states of shade have existence like those in the evening, not from the sun in that world, that is,

is, the Lord, who always shines, but from the proprium of the angels, for as they are let into their own proprium, they thus come into a state of shade or evening, and as they are elevated from their own proprium into the celestial proprium, they thus come into a state of light; hence it is evident from what ground it is that noon corresponds to a state of light.

5673. "Because they heard that they were to eat bread together there"—that hereby is signified apperception that good would be adjoined to truths, appears from the signification of hearing, as denoting apperception, see n. 5017; and from the signification of eating together, as denoting to be appropriated and to be conjoined, see n. 2187, 3168, 3596, 3513, 3832, 5643; and from the signification of bread, as denoting the good of love, see n. 2165, 2177, 2187, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976.

5674. "And Joseph came to the house"—that hereby is signified the presence of the internal, appears from the signification of coming to the house, as denoting to be present, or presence, as above, n. 5672; and from the representation of Joseph, as denoting the internal, see n. 5648.

5675. "And they brought to him the present which was in their hand to the house"—that hereby is signified insinuation as far as possible, appears from the signification of the present which was given to kings and priests, as denoting to obtain grace [or favour], thus also insinuation, see just above, n. 5671; and from the signification of the expression, "which was in their hand," as denoting as far as possible, see also above, n. 5624, 5659.

5676. "And bowed themselves to the earth"—that hereby is signified humiliation, appears from the signification of bowing themselves to the earth, as denoting to humble, see n. 2158; see also below, n. 5682.

5677. "And he asked them as to peace"—that hereby is signified perception that it is well, appears from the signification of asking, as denoting to perceive another's thought, see n. 5597; and from the signification of peace, as denoting to be well, see n. 5662.

5678. "And he said, hath your father peace the old man whom ye said"—that hereby is signified that also [it is well with] spiritual good, appears from the signification of peace, as denoting to be well, as above, n. 5677; and from the representation of Israel, who is here the father, as denoting spiritual good, see n. 3654, 4286, 4598.

5679. "Is he yet alive"—that hereby is signified that it hath life, appears from the signification of living, as denoting spiritual life, see n. 5407.

5680. "And they said, thy servant our father hath peace"—that hereby is signified hence apperception of the natural principle that it is well with the good from which [it is derived], appears from the signification of saying, as denoting to perceive, see n. 1808, 1919, 2080, 2619, 2862, 3509, 3395; and from the signification of peace, as denoting to be well, see n. 5662, 5677; and from the representation of Israel, as denoting spiritual good, see just above, n. 5678, which good is called father, because from it, as from a father, are the truths and goods in the natural principle, which are represented by his ten sons; and whereas the truths and goods in the natural principle are represented by them, the natural principle is also signified by the same, for the natural principle is what contains, and the truths and goods therein are the things contained, which make one; hence it is evident that by they said, thy servant our father hath peace, is signified the apperception thence of the natural principle that it is well with the good from which it is derived. It is said apperception *thence*, viz. from the internal which is represented by Joseph, n. 5648, because all perception of the natural principle comes from the spiritual, and inasmuch as it comes from the spiritual principle, it comes from the internal, that is, through the internal from the Lord, the natural principle hath not in any case any perception, nor even any life of thought and affection, but what comes from the spiritual, for all things in the natural principle are of themselves dead, but are vivified by influx from the spiritual world, that is, through the spiritual world from the Lord; in the spiritual world all things live by virtue of the light which is from the Lord, for in that light is wisdom and intelligence.—That apperception *thence*, or from the internal, in the natural principle, is here signified, follows also from what goes before, n. 5677.

5681. "He is yet alive"—that hereby is signified that he hath life, appears from what was adduced just above, n. 5976; compare also n. 5407.

5682. "And they bended themselves, and bowed themselves"—that hereby is signified humiliation exterior and interior, appears from the signification of bending themselves, as denoting exterior humiliation, and from the signification of bowing themselves, as denoting interior humiliation; for bending is a less degree of bowing, on which account also it denotes exterior humiliation;

humiliation; and bowing is a greater degree, on which account it denotes interior humiliation. Moreover, bending is the humiliation of truth, that is, of those who are in truth, thus of the spiritual, and bowing is the humiliation of good, that is, of those who are in good, thus of the celestial; hereby also bending denotes exterior humiliation, and bowing interior humiliation, for they who are in good are more interior men than those who are in truth. The things contained in this period, in the internal sense, have been most of them explained *neely* as to the significations of the expressions, by reason that they are such as have been before explained.

5683. Verses 29, 30, 31, 32, 33, 34. *And he lifted up his eyes, and saw Benjamin his brother, the son of his mother, and said, is this your youngest brother, whom ye said to me, and he said, God be gracious to thee my son. And Joseph hastened, because his compassions were moved to his brother, and he sought to weep, and came to his bed-chamber, and wept there. And he washed his faces, and went forth, and contained himself, and said, set bread. And they set for him alone, and for them alone, and for the Egyptians, who did eat with him, alone, because the Egyptians cannot eat bread with the Hebrews, for that is an abomination to the Egyptians. And they sat before him, the first-born according to his primogeniture, the younger according to his minority, and they were amazed every man at his companion. And he lifted up portions from his faces to them, and multiplied the portions of Benjamin above the portions of them all, by five measures; and they drank and drank largely with him. And he lifted up his eyes, signifies reflection: and saw Benjamin, signifies the apperception of a medium: his brother, the son of his mother, signifies what is internal from the natural principle, as from a mother: and he said, signifies perception: is this your youngest brother whom ye said to me, signifies born after all, as also known to them and he said, God be gracious to thee my son, signifies that the divine [being or principle] is also with the spiritual of the celestial principle, which is a medium, because it proceeds from the celestial of the spiritual, which is truth from the divine [being or principle]: and Joseph hastened, signifies from the inmost: because his compassions were moved, signifies mercy from love: to his brother, signifies towards the internal from himself: and he sought to weep, signifies the effect of mercy from love: and came to his bed-chamber, and wept three, signifies in himself, not apparently: and washed his faces, signifies that he so arranged: and went forth, signifies by*

by removal: and contained himself, signifies by concealment: and said, set bread, signifies perception of conjunction by a medium with truths in the natural principle: and they set for him alone, and for them alone, signifies an external appearance that the internal was as it were separated from them: and for the Egyptians who did eat with him alone, signifies separation of the scientifics which were in inverted order: because the Egyptians cannot eat bread together with the Hebrews, signifies that they could not in any wise be conjoined with the truth and good of the church: because that is an abomination to the Egyptians, signifies that they are in the opposite: and they sat before him, signifies that they were arranged from his presence: the first-born according to his primogeniture, and the younger according to his minority, signifies according to the order of truths under good: and the men were amazed every one at his companion, signifies the change of state of each amongst themselves: and he lifted up portions from his faces to them, signifies goods applied to every one from mercy: and he multiplied the portion of Benjamin above the portions of them all, signifies good to the medium above the good to truths in the natural principle: by five measures, signifies much increased: and they drank, signifies application of truths under good: and they drank largely, signifies abundantly.

5684. "And he lifted up his eyes"—that hereby is signified reflection, appears from the signification of lifting up the eyes, as denoting thought and intention, see n. 2789, 2829, 4339, and also observance, n. 4086, thus reflection, for to reflect is to stretch the intellectual sight, and to observe whether a thing be so, and afterwards that it is so.

5685. "And saw Benjamin"—that hereby is signified apperception of a medium, appears from the signification of seeing, as denoting to understand and apperceive, see n. 2150, 2525, 3764, 3863, 4403 to 4421, 4567, 4723, 5400; and from the representation of Benjamin, as denoting a medium, see n. 5411, 5413, 5443, 5639.

5686. "His brother, the son of his mother"—that hereby is signified the internal from the natural principle, as from a mother, appears from the representation of Benjamin, who is here the brother and son of the mother, as denoting the internal, see n. 5469, and because it is a medium, therefore it exists from the celestial of the spiritual principle, which is Joseph, as from a father, and from the natural principle as from a mother, for it must be derived from each in order to serve as a medium; this then is what is meant by the internal from

from the natural principle as from a mother; and inasmuch as the celestial of the spiritual principle, which is Joseph, had in like manner existed from the natural principle as from a mother, but from the divine [being or principle] as from a father, therefore Benjamin is called, as also he had been from nativity, his brother, the son of his mother; in what presently follows he is also called son; every one is called brother by the Lord (who is here meant by Joseph in the supreme sense) who hath any thing of the good of charity from the Lord; he is also called a son of his mother, but in this case by mother is meant the church.

5687. "And said"—that hereby is signified perception, appears from the signification of saying in the historicals of the word, as denoting perception, of which frequent mention has been made above: the reason why saying denotes to perceive, is, because in heaven the very thoughts, from which speech flows, are perceived, otherwise than in the world; hence it is that to perceive in the spiritual sense, is to speak or say in the literal sense, or what is the same thing, in the natural sense.

5688. "Is this your youngest brother, whom ye said to me"—that hereby is signified born after all, as also known to them, appears from the signification of youngest brother, as denoting him who is born after all, of which we shall speak presently; and from the signification of whom ye said to me, as denoting what was perceived by them; that saying denotes what is perceived, see just above, n. 5687, thus what is known. The reason why Benjamin is here called, as he had been, their youngest brother, that is, born after all or by birth the youngest, is, because this also is the case in the spiritual sense with the medium which Benjamin represents; for the medium with man is born after all, for when man is born spiritually, that is, when he is re-born, in this case his rational principle, which is the internal human principle, is first regenerated by the Lord, and afterwards the natural principle, see n. 3286, 3288, 3321, 3493, 4612; the medium therefore, inasmuch as it derives somewhat from each principle, viz. from the spiritual or new-made rational principle, and also from the natural, and inasmuch as it cannot derive any thing from the natural principle, unless this also be made new, on these accounts it cannot be born till afterwards, and indeed according to the degree in which the natural principle is regenerated. All things which are related in the word concerning the sons of Jacob, so came to pass of providence, to the intent that the word might be written concerning them and their posterity, and might contain
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in itself the celestial things, and in the supreme sense the divine things, which they actually represented; thus in the case of Benjamin, inasmuch as he was born last, he represented on that account the medium between the internal and external, or between the celestial of the spiritual principle, which the Lord had in the world, and the natural principle which the Lord also had, and which he made divine. All the things which are related concerning Joseph and his brethren, in the supreme sense represent the glorification of the Lord's human [principle], that is, how the Lord made the human [principle in himself] divine; the reason why this was represented in the inmost sense is, that the word in it's inmost sense might be most holy; and also that in singular things it might contain in it such a principle, as might enter into the angelic wisdom; for it is a known thing that the angelic wisdom transcends human intelligence to such a degree, that scarce any thing thereof can be comprehended by man; the very happiness also of the angels consists in this, that the Lord is treated of in singular the things of the word, for they are in the Lord. Moreover, the glorification of the Lord's human [principle] is an exemplar of man's regeneration, consequently the regeneration of man is also exhibited in the internal sense of the word, where the glorification of the Lord is treated of; the regeneration of man with it's innumerable arcana enters also into the angelic wisdom, and presents their happiness according to application to uses, which relate to man's reformation.

5689. "And he said, God be gracious to thee my son"—that hereby is signified that the divine [being or principle] is also with the spiritual of the celestial principle which is a medium, because it proceeds from the celestial of the spiritual which is truth from the divine, appears from the signification of God being gracious, when it is said by the celestial of the spiritual principle which is Joseph, to the spiritual of the celestial which is Benjamin, and also when he is called his son, as denoting the divine [being or principle] also with the spiritual of the celestial principle which is a medium, because it proceeds from the celestial of the spiritual principle which is truth from the divine. That Benjamin is the spiritual of the celestial principle, see n. 3969, 4592, and that he is a medium, see n. 5411, 5413, 5443, 5639. Inasmuch as in the supreme sense, as was said above, the Lord's internal human principle was the celestial of the spiritual, and this was truth from the divine, or the proximate clothing of the divine [principle] itself in the Lord, and inasmuch as the spiritual of the celestial principle, which is a medium,

medium, proceeded from it, it follows that the divine [being or principle] was also with the spiritual of the celestial; what proceeds from any [being or principle], derives it's essence from that [being or principle] from which it proceeds, but is clothed with such things as serve for communication, thus for use in an inferior sphere; those things, with which it is clothed, are drawn from such things as are in an inferior sphere, to the end that the internal principle, from which it proceeds, may act in the inferior sphere by such things as are there. What gives essence is as a father, for the essence is the soul, and what gives clothing is a mother, for the clothing is the body of that soul; hence it is that it was said above, that a medium must take from each in order to be a medium, viz. it's own from the internal principle as from a father, and it's own from the external as from a mother.

5690. "And Joseph hastened"—that hereby is signified from the inmost, appears from the signification of hastening, as here denoting what bursts forth from the inmost, for it follows, because his compassions were moved, whereby is signified mercy from love; when this bursts forth, it bursts forth from the inmost, and this at the first striking of the eye, or at the first moment of thought, therefore by hastening nothing else is here signified but from the inmost.

5691. "Because his compassions were moved"—that hereby is signified mercy from love, appears from the signification of compassions being moved, as denoting mercy from love, mercy, because he was not as yet acknowledged by him; from love, because as a medium he proceeded from him. In the original tongue compassions are expressed by a term, which signifies the inmost and tenderest love.

5692. "To his brother"—that hereby is signified towards the internal from himself, appears from the representation of Benjamin who is here the brother, as denoting a medium, thus also what is internal, see n. 5469, and whereas both the medium and internal proceeds from the celestial of the spiritual principle, which is Joseph, it is said towards the internal *from himself*. Whosoever receives any thing of what is divine from the Lord, who is here Joseph in the supreme sense, as he who receives any thing of the good of charity, he is called brother by the Lord, and also son.

5693. "And sought to weep"—that hereby is signified the effect of mercy from love, appears from the signification of weeping, as denoting an effect of mercy from love, see n. 3801, 5480.

5694.

5694. "And came to his bed-chamber, and wept there"—that hereby is signified in himself, not apparently, appears from the signification of coming to a bed-chamber, as denoting in himself, so as not to appear. It was a customary form of speech amongst the ancients to talk of entering into a bed-chamber, and also of shutting the door on the occasion, when they meant to do any thing which should not appear; this form of speech was derived from significatives in the ancient church; for by house in the spiritual sense they understood man, n. 3128; by the closets and the bed-chambers they understood the interiors of man; hence to come or enter into the bed-chamber signified into himself, consequently that he did not appear; and inasmuch as entering into the bed-chamber was significative, therefore mention is made of it in the word throughout, as in Isaiah, "Depart my people, *enter into thy bed-chambers,* "and shut thy door after thee; hide thyself as for a little moment, until anger pass away," xxvi. 20; that to enter into the bed-chambers in this passage doth not denote entering into bed-chambers, is very manifest, but to keep themselves in secret, and in themselves. And in Ezechiel, "He said to me, "hast thou seen, O son of man, what the elders of the house "of Israel are doing in the darkness, a man (*vir*) in the *cham-* "bers of his image; for they say, Jehovah doth not see us," viii. 12; to do in darkness, a man in the chambers of his image, denotes inwardly in themselves in the thoughts; the interiors of their thought and affection were represented to the prophet by chambers, and were called the chambers of an image. And in Moses, "Abroad the sword shall bereave, and "from the chambers terror, both the youth, and the virgin, the "suckling with the man of old age," Deut. xxxii. 25: the sword denotes vastation of truth, and the punishment of the false, n. 2799; terror from the chambers denotes the interiors of man; that chambers in this passage do not mean merely chambers, is also evident. So in David, "Who watereth the "mountains from his chambers," Psalm civ. 13; to water the mountains in the spiritual sense is to bless those who are principled in love to the Lord, and in love towards the neighbour; that mountain denotes the celestial principle of love, see n. 795, 1430, 4210, hence from his chambers denotes from the interiors of heaven. So in Luke, "Whatsoever things ye "have said in darkness, shall be heard in light, and what ye "have spoken into the ear in chambers, shall be preached on "the tops of houses," xii. 3, where chambers also denote the interiors of man, viz. what he had thought, what he had intended,

tended, and what he hath attempted. And in Matthew, "When thou prayest, *enter into thy chamber, and shut thy door*, and "pray in secret," vi. 6; to enter into the chamber and pray, denotes not apparently; for this was said from what is representative.

5695. "And he washed his faces"—that hereby is signified that he so arranged, appears from the signification of washing the faces, as here denoting to arrange so as not to appear, for the face was washed lest the weeping should appear, consequently it was so arranged; how the case herein is, by the divine mercy of the Lord, will be shewn in what follows. It may be expedient here to say somewhat concerning the correspondence of the face with the interiors; the face is the external representative of the interiors, for the face is so formed that the interiors may appear in it, as in a representative mirror, and another may thence know what the person's mind is towards him, so that when he speaks, he manifests his mind's meaning as well by the speech as by the face; such was the face of the most ancient, who were of the celestial church; and such is the face of all the angels, for they are not willing to conceal before others what they think, inasmuch as they think nothing but what is good towards the neighbour, nor have any latent thought of willing well to their neighbour for the sake of themselves. Whereas the infernals, whilst they do not appear in the light of heaven, have another face than what corresponds to the interiors; the reason is, because in the life of the body they testified by the face charity towards the neighbour only for the sake of self-honour and self-gain, and yet never willed well to the neighbour, only so far as he favoured themselves; hence an arrangement of their face contrary to the interiors, sometimes to such a degree, that enmities, hatreds, revenges, and the desire of committing murder are within, and yet the face is so arranged as to manifest love towards him.—From these considerations it may be manifest how much at this day the interiors are at disagreement with the exteriors; on which account such [external semblances] are frequently pressed into service.

5696. "And went forth"—that hereby is signified by removal, appears from the signification of going forth, as here denoting removal, for he who removes himself, goes forth or recedes from another. In the internal sense the case is thus; by Joseph in the supreme sense is represented the Lord, by the ten sons of Israel truths and goods in the natural principle with those who are regenerated, but by Benjamin the medium;

mercy from love is towards the medium, because by it the things beneath are regenerated; but the divine love and mercy doth not appear, until conjunction by the medium hath been effected; for arrangement is made that it may not appear, inasmuch as if it appeared, regeneration could not be effected.—Arrangement is effected by removal and concealment, not that the Lord at any time removes or conceals mercy, but when the regenerating person is let into his evils, the Lord then appears to him as removed and concealed, the evils which interpose themselves causing such appearance, comparatively as thick clouds which present themselves before the sun, and cause his absence and concealment. This hiding and removal is what is meant.

5697. “And contained himself”—that hereby is signified concealment, appears from the signification of containing (or withholding) himself, as denoting to conceal, for he who contains (withholds) himself, hides what he inwardly wills. What is here meant by concealment, see just above, n. 5696.

5698. “And said, set bread”—that hereby is signified perception of conjunction by the medium with truths in the natural principle, appears from the signification of saying, as denoting perception, concerning which see frequently above; and from the signification of setting bread, as denoting conjunction by a medium with truths in the natural principle; by setting bread is meant the banquet itself, and by banquets and feasts is signified conjunction, specifically initiation to conjunction, n. 3596, 3832, 5161; that conjunction with truths in the natural principle by a medium is signified, follows from the series, for Benjamin is the medium, and the ten sons of Jacob are truths in the natural principle, as hath been shewn before; and inasmuch as conjunction is by a medium, therefore, by reason of Benjamin being seen, it was commanded of Joseph that they should eat with him, “And Joseph saw with them Benjamin, and said to him who was over his house, bring the men to the house, and slaying slay, and prepare, because the men shall eat with me at noon,” verse 16.

5699. “And they set for him alone, and for them alone”—that hereby is signified an external appearance that the internal was as it were separated from them, appears from the signification of setting for him alone and for them alone, as denoting separation; and whereas by Joseph is represented the internal, and by the ten sons of Israel the external, n. 5469, therefore by those words is signified the separation of the internal from the external, but apparent, because he gave them meat from his table, by sending portions to each. 5700.

5700. "And to the Egyptians who did eat with him, alone"—that hereby is signified separation of the scientifics, which are in inverted order, appears from the representation of the Egyptians, as denoting the scientifics which are in inverted order, of which we shall speak presently; and from the signification of eating with him alone, as denoting separation, agreeable to what was said just above, n. 5699. By the Egyptians who did eat with him are meant the Egyptians who did eat in attending on Joseph; that they did not eat with Joseph, is evident, because they did eat alone. By Egypt, or by the Egyptians, in a good sense are signified the scientifics of the church, see n. 1462, 4749, 4964, 4966, but in the opposite sense are signified thereby the scientifics which are in inverted order, thus which are contrary to the truths of the church, see n. 1164, 1165, 1186, in which latter sense mention is made of Egypt in several passages in the word. The reason why Egypt signifies those scientifics is, because the scientifics of the ancient church, which were representative and significative of celestial and spiritual things, and which had been more cultivated amongst the Egyptians than amongst others, had been turned by them into things magical, whereby they altogether inverted the scientifics of the representative church; scientifics are said to be in inverted order, when they abuse celestial order to do evil, for celestial order consists in good being done to all; hence it comes to pass, when they have thus inverted celestial order, that at length they deny divine things, and those things which are of heaven, consequently which are of charity and faith; men of this description are skilful in reasoning sharply and acutely from scientifics, because they reason from the things of sense, and to reason from the things of sense is to reason from such things as are external, viz. from things of the body and of the world, which immediately occupy the senses and minds (*animos*) of man; such things, unless they have been illuminated by the light of heaven, and thereby arranged into altogether another order, place man in such obscurity as to celestial things, that he not only has no comprehension of them, but also totally denies, and at length rejects; and in such case, so far as is allowed, blasphemes them.—Scientifics, when they are in order, are arranged by the Lord into the form of heaven; but when they are in inverted order, they are arranged into the form of hell, and in this case principles the most false are in the midst, and the things which confirm them are at the sides, but truths are without, and inasmuch as they are without, they cannot have communication with
heaven,

heaven, where truths have rule; it is on this account that interior things are closed to them, for by interior things heaven is open.

5701. "Because the Egyptians cannot eat bread with the Hebrews"—that hereby is signified that they could not in any wise be conjoined with the truth and good of the church, appears from the representation of the Egyptians, as denoting those who are in inverted order, thus who are in evil and in the false, see just above n. 5700; and from the signification of eating bread, as denoting to be conjoined, see also above, n. 5698; and from the representation of the Hebrews, as denoting those who are in genuine order, thus in the truth and good of the church; that by the land of the Hebrews is signified the church, see n. 5136, 5236, and this because the Hebrew church was another ancient church, see n. 1238, 1241, 1343.—It is said, to eat bread, and above set bread, because by bread is signified in general all food, n. 2165, thus a repast; the reason why by bread is signified all food and the repast itself, is, because bread in the spiritual sense is celestial love, and celestial love contains in itself all things which are of good and truth, thus all things which are of spiritual food; that bread is celestial love may be seen, n. 276, 680, 2165, 2177, 2187, 3464, 3478, 3735, 4211, 4217, 4735, 4976.

5702. "Because that is an abomination to the Egyptians"—that hereby is signified that they are in the opposite, appears from the representation of the Egyptians, as denoting those who are in inverted order, n. 5700; and from the representation of the Hebrews, with whom to eat was an abomination to the Egyptians, as denoting those who are in genuine order, n. 5701, thus they are in the opposite to each other, whence comes aversion, and at length abomination. As to what concerns this abomination, it is to be noted, that they who are in inverted order, that is, in evil and thence in the false, at length have such an aversion to the good and truth of the church, that when they hear those principles, and especially when they hear the interior things thereof, they so abominate them, that they feel as it were a loathing and vomiting in themselves; this hath been told and shewn me, when I have wondered why the Christian orb do not receive these interior things of the word; there appeared spirits from the Christian orb, and they were forced to hear the interior things of the word, when they were seized with such loathing, that they said they felt as it were an inclination in themselves to vomit, and it was said, that such is almost universally the character of the Christian

tian orb at this day; the reason why they are of such a character is, because they are in no affection of truth for the sake of truth, and still less in the affection of good from good; their thinking and speaking any thing from the word, or from their doctrinal tenets, is in consequence of habit acquired from infancy, and of an instituted ritual, thus it is an external without an internal. That all things of the Hebrew church, which was next instituted amongst the posterity of Jacob, were an abomination to the Egyptians, is evident not only from the consideration that they were not willing to eat with them, but also from this circumstance, that the sacrifices in which the Hebrew church made it's principal worship to consist, were an abomination to them, as is manifest from Moses, "Pharaoh said, depart ye, sacrifice in the land; but Moses said, it is not advisable so to do, because *we shall sacrifice the abomination of the Egyptians to Jehovah our God; lo! if we sacrifice the abomination of the Egyptians in their eyes, will they not stone us;*" *Exod. viii. 25, 26;* also because feeding cattle and a shepherd was an abomination to them, as is also manifest from Moses, "*Every shepherd of a flock is an abomination of the Egyptians,*" *Gen. xliv. 34;* thus the Egyptians abominated whatsoever things were of that church; the reason was, because in primitive time the Egyptians also had been amongst those who constituted the ancient representative church, n. 1238, 2385, but afterwards they rejected the God of the ancient church, that is, Jehovah, or the Lord, and served idols, especially calves; also they turned into things magical the representatives and significatives of celestial and spiritual things of the ancient church, which they imbibed when they were of that church; hence they were in inverted order, and consequently held all things of the church as an abomination.

5703. "And they sat before him"—that hereby is signified that they were arranged from his presence, appears from the signification of sitting, as here denoting to be arranged, for they were placed in order from Joseph, as is evident from what presently follows, for they were amazed that the first-born sat according to his primogeniture, and the younger according to his minority; and from the signification of before him, as denoting from his presence. The case herein is this, by Joseph in the supreme sense is represented the Lord, by the sons of Israel goods and truths in the natural principle; when the Lord is present, then from his presence all things are arranged into order, the Lord being order itself, wherefore where he is present, there is order, and where order is, there he is present. The order itself is described in what now follows, consisting in truths being rightly arranged under good.

5704.

5704. "The first-born according to his primogeniture, and "the younger according to his minority"—that hereby is signified according to the order of truths beneath good, appears from the signification of sitting according to primogeniture, and according to minority, as denoting according to the order of truths beneath good; for the sons of Israel represent the truths of the church in their order, see the explication of the xxix. and xxx. chapters of Genesis, therefore to sit according to their nativity is according to the order of truths: but the truths of the church, which the sons of Israel represent, do not come into any order except by Christian good, that is, by the good of charity towards the neighbour, and of love to the Lord, for in good is the Lord, and hence in good there is heaven, consequently in good there is life, thus a living acting power, but in no case in truth without good; that good arranges truths to a resemblance of itself, is very manifest from all love whatsoever, even from self-love and the love of the world, thus from the love of revenge, of hatred, and of similar evils; they who are principled in those evils, call evil good, because evil to them is delightful; this good of their's, so called, arranges falses, which to them are truths, so that they favour, and at length arranges all these, viz. the falses which they call truths, into such an order as to effect persuasion; but this order is such as prevails in hell, whereas the order of truths beneath the good of celestial love is such as prevails in the heavens, whence also the man, with whom such order prevails, that is, who is regenerate, is called a little heaven, and also is a heaven in it's least form, for his interiors correspond to the heavens. That it is good which gives an orderly arrangement to truths, is evident from order in the heavens, where all the societies are arranged according to the truths under good which are from the Lord; for the Lord is nothing but divine good, divine truth is not in the Lord, but proceeds from the Lord; according to this divine truth under divine good, all the societies in the heavens are arranged. That the Lord is nothing but divine good, and that divine truth is not in him, but proceeds from him, may be illustrated comparatively by the sun of the world, which is nothing but fire, so that the light is not in it, but proceeds from it; and also the things that are of light in the world, as vegetable forms, are likewise arranged into order by the heat which proceeds from the fire of the sun, and is in it's light, as is manifest in the spring and summer season. Inasmuch as universal nature is a theatre representative of the Lord's kingdom, so also is this universal: the sun represents

represents the Lord, it's fire his divine love, the heat thence the good which thence flows, and the light the truths which are of faith; and since they represent, therefore also in the word by the sun in the spiritual sense is meant the Lord, n. 1053, 1521, 1529, 1530, 1531, 3636, 3643, 4321, 5097, 5377, by fire love, n. 934, 4906, 5071, 5215, thus the sun's fire representatively is the divine love, and the heat thence is the good flowing from the divine love; that by light is represented truth, may be seen, n. 2776, 3138, 3190, 3195, 3222, 3339, 3636, 3643, 3862, 3943, 4302, 4409, 4413, 4415, 4526, 5219, 5400.

5705. "And the men were amazed, every one at his companion"—that hereby is signified the change of state of each among themselves, appears from the signification of being amazed, as denoting an unexpected and sudden change of the state of the thoughts; this, as being the cause of amazement, is signified in the internal sense; and from the signification of every one at his companion, as denoting of each among themselves; for the subject treated of is concerning the order of truths under good from the presence of the internal, see n. 5704, 5705, which order being new, occasioned a change of state of each among themselves, which is signified by the men being amazed each at his companion.

5706. "And he lifted up portions from his faces to them"—that hereby are signified goods applied to every one from mercy, appears from the signification of portions, viz. of food, as denoting goods, for all foods signify goods, and drinks of all kinds truths. That they were applied to each, is evident from what follows, and is signified by his lifting up to them; and from the signification of faces, when they are predicated of the Lord, who is represented by Joseph, as denoting mercy, see n. 222, 223, 5585.

5707. "And multiplied the portion of Benjamin above the portions of them all"—that hereby is signified good (imparted) to the medium above goods (imparted) to the truths in the natural principle, appears from the signification of portions, as denoting goods, see just above, n. 5706; and from the representation of Benjamin, as denoting the medium, see n. 5411, 5413, 5427, 5428, 5443, 5586, 5612; and from the representation of the ten sons of Jacob, above whose portions he multiplied the portion of Benjamin, as denoting truths in the natural principle, see n. 5403, 5419, 5427, 5458, 5512; hence it is evident, that by multiplying the portion of Benjamin
above

above the portions of them all, is signified good (imparted) to the medium above goods (imparted) to the truths in the natural principle. The reason why there is good (imparted) to the medium above goods (imparted) to the truths in the natural principle is, because the medium is more inward, and what is more inward abounds with goods more than what is more outward. Few know how this case is, viz. that what is more inward abounds with goods and truths more than what is more outward; the reason is, because few, if any, have heretofore known that what is more inward is distinct from what is more outward, and so distinct, that they may be separated, and when they are separated, that what is more inward lives, and what is more outward dies, but so long as they are conjoined, that what is more outward lives from what is more inward; if this had first been known, it might next have been known what the quality of a more inward principle is in respect to what is more outward, viz. that in the more inward principle there are a thousand things, which in the more outward appear as one, inasmuch as the more inward principle is in a purer sphere, the more outward in a grosser, and what is in a purer sphere is capable of receiving distinctly a thousand things more than what is in a grosser sphere can receive distinctly. From this ground it is that man, who hath led a life of good, when he comes after death into heaven, can receive thousands of thousands of things more, relative to intelligence and wisdom, and also to happiness, than when he lived in the world; for in heaven he is in a purer sphere, and in his interior principles, and hath put off the grosser things of the body. From these considerations now it is manifest what is meant by good (imparted) to the medium being above goods (imparted) to truths in the natural principle, which is signified by multiplying the portion of Benjamin above the portions of them all.

5708. "By five measures"—that hereby is signified much increased, appears from the signification of five, as denoting much, of which we shall speak presently; and from the signification of measures, as denoting states of truth from good, see n. 3104. As to what concerns five, it is a number which signifies a little, also somewhat, and likewise much, its signification flowing from relation to the number in which it originates, see n. 5291; when it is derived from ten, it then involves the like with ten, but in a lesser degree, it being the half of the number ten; for as numbers multiplied signify the like

like with their simple numbers, n. 5291, 5335, so numbers divided signify the like with the multiplied, as 5 with 10, and also with 20, and likewise with 100, and with 1000, and so forth; that ten denote what is full, see n. 3107, 4638; five measures were given to Benjamin above the rest of his brethren, on account of the signification of the thing in the internal sense; because ten measures could not be given, for these would have been exceedingly superfluous. The ancients also knew, by traditions from the most ancient church, what some numbers signified, wherefore they used those numbers, when any thing occurred of such a quality, that the numbers might be serviceable to express it's signification, as in the present case the number five; and in other cases they applied several other numbers, as three to signify what is full from beginning to end, seven to signify what is holy, twelve to signify all things in their complex.

5709. "And they drank"—that hereby is signified the application of truths under good, appears from the signification of drinking, as denoting the communication and appropriation of truth, see n. 3168, 3772, 4017, 4018, hence also it's application; the reason why it is under good is, because all the application of truth is made under good, see above, n. 5704.

5710. "And drank largely"—that hereby is signified abundantly, appears from the signification of drinking, as denoting to apply truths under good, see just above, n. 5709, hence drinking largely denotes abundantly. From the things which have been explained in this chapter it is evident, that the subject treated of is concerning initiation to conjunction of the natural principle with the celestial of the spiritual; but in the subsequent chapter the first conjunction is treated of, for the first conjunction is represented by Joseph's manifesting himself to his brethren, the next by his going to meet his father and brethren, and bringing them down into Egypt.

CONTINUATION OF THE SUBJECT CONCERN-
ING CORRESPONDENCE, IN THE PRESENT
CASE CONCERNING THE CORRESPONDENCE
OF DISEASES WITH THE SPIRITUAL WORLD.

5711. *BEING about to treat on the correspondence of diseases, it may be expedient to note, that all diseases also appertaining to man have correspondence with the spiritual world; for whatsoever in universal nature hath not correspondence with the spiritual world, it hath not existence, having no cause from which it can exist, consequently from which it can subsist; the things which are in nature, are nothing but effects, their causes are in the spiritual world, and the causes of those causes, which are ends, are in the interior heaven. An effect cannot subsist, unless the cause be continually in it, for on the cessation of the cause the effect ceases; an effect considered in itself is nothing but the cause, but the cause so extrinsically clothed, as may serve to enable it to act as a cause in an inferior sphere; and as the case is with an effect in respect to the cause, so also is it with the cause in respect to the end; unless the cause also exist from it's cause, which is the end, it is not a cause, for a cause without end is a cause in no order, and where there is no order, there is not any thing effected. Hence then it is evident, that an effect considered in itself is a cause, and that a cause considered in itself is an end, and that the end of good is in heaven, and proceeds from the Lord, consequently that an effect is not an effect unless the cause be in it, and be continually in it, and that a cause is not a cause, unless the end be in it, and be continually in it; and that an end is not an end of good, unless the divine [principle] which proceeds from the Lord be in it. Hence also it is evident, that all and singular things in the world, as they have existed from the divine [being or principle], exist also from the divine [being or principle].*

5712. *These observations are made in order that it may be known, that diseases also have correspondence with the spiritual world, not correspondence with heaven, which is the grand man, but with those who are in the opposite, thus with those who are in the hells. By the spiritual world in the universal sense is meant both heaven and hell, for man, when he dies, passes out of the natural world into the spiritual world. The reason why*
diseases

diseases have correspondence with those who are in the hells is, because diseases correspond to the lusts and passions of the mind (animus), these therefore are the origins of diseases; for the origins of diseases in common are intemperances, luxuries of various kinds, pleasures merely corporeal, also envyings, hatreds, revenges, lasciviousnesses, and the like, which destroy the interiors of man, and when these are destroyed, the exteriors suffer, and draw man into disease, and thereby into death; that man is subject to death by reason of evils, or on account of sin, is a thing known in the church, thus also he is subject to diseases, for these are of death. From these considerations it may be manifest, that diseases also have correspondence with the spiritual world, but with unclean things there, for diseases in themselves are unclean, inasmuch as they originate in things unclean, according to what was said above.

5713. All the infernals induce diseases, but with a difference, by reason that all the hells are in the lusts and concupiscencies of evil, consequently contrary to those things which are of heaven, wherefore they act upon (or into) man from an opposite principle; heaven, which is the grand man, contains all things in connection and safety; hell, as being in the opposite principle, destroys and rends all things asunder; consequently if the infernals are applied, they induce diseases, and at length death.—But it is not permitted them to flow-in even into the solid parts of the body, or into the parts which constitute the viscera, the organs, and members of man, but only into the lusts and falsities: only when man falls into disease, they then flow-in into such unclean things as appertain to the disease; for, as was said, nothing in any wise exists with man, unless the cause also be in the spiritual world; the natural principle appertaining to man, if it was separated from a spiritual principle, would be separated from all cause of existence, thus also from every principle of life. Nevertheless this is no hindrance to man's being healed naturally, for the divine providence concurs with such means of healing. That the case is thus, hath been given to know by much experience, and this so frequently and of so long continuance, as not to leave a doubt remaining; for evil spirits from such places have been often and for a long time applied to me, and according to their presence they induced pains, and also diseases; they were shewn me where they were, and what was their quality, and it was also told me whence they were.

5714. A certain spirit, who in the life of the body had been a most distinguished adulterer, and had placed his highest delight in committing adultery with several women, whom immediately afterwards

afterwards he rejected and held in aversion; and who had persevered in such practices even to old age, being moreover devoted to pleasures, and not willing to do good and be serviceable to any one, except for the sake of self, especially to favour his adulteries: this spirit was attendant upon me for some days, being seen beneath the feet; and when the sphere of his life was communicated with me, wheresoever he came, he inflicted some pain on the periosteums and nerves there, as on the toes of the sole of the left foot; and when it was permitted him to emerge, he inflicted pain on the parts where he was, especially on the periosteums in the loins, also on the periosteums of the breast beneath the diaphragm, and likewise on the inside of the teeth. When his sphere operated, it induced also a great heaviness in the stomach.

5715. There appeared a large quadrangular aperture obliquely tending downwards to a considerable depth; in the deep there was seen a round aperture, which at that time was open, but presently closed; hence there exhaled a troublesome heat, which was collected from various hells, arising from lusts of various kinds, as from haughtiness, lasciviousness, adulteries, hatreds, revenges, quarrels, and fightings, such in the hells was the source of that heat which exhaled. When this heat acted upon my body, it instantly induced disease like that of a burning fever; but when it ceased to flow-in, the disease instantly ceased. When man falleth into such disease, which he had contracted from his life, instantly an unclean sphere corresponding to the disease adjoineth itself, and is present as the fomenting cause. That I might know for certain that this is the case, there were spirits from several hells attendant upon me, by whom was communicated the sphere of the exhalations thence arising, and as that sphere was permitted to act upon the solid parts of the body, I was seized with heaviness, with pain, yea with disease corresponding thereto, which ceased in a moment, as those spirits were expelled: and lest any room should be left for doubt, this was repeated a thousand times.

5716. There are also spirits not far from thence, who infuse unclean colds, such as are those of a cold fever, which also it was given to know by repeated experience; the same spirits also induce such things as disturb the mind; and likewise they induce swoonings. The spirits from that quarter are most malicious.

5717. There are certain spirits, who not only have reference to the most viscous things of the brain, which are it's excrementitious parts, but also have the art of infecting them as it were with poisons. When such spirits flock together, they rush within the

the skull, and thence by continuity even to the spinal marrow. This cannot be felt by those whose interiors are not open; to me it was given manifestly to feel their influence, and also their attempt, viz. to kill me, but in vain, because I was defended by the Lord. It was their intention to take away from me every intellectual faculty; I was very sensible of their operation, and also of a pain derived from it, which nevertheless presently ceased. I afterwards discoursed with them, and they were forced to confess whence they were; they related that they lived in obscure forests, where they dare not offer any violence to their companions, because in such case it is allowed their companions to treat them with the utmost severity, thus they are kept in bonds; they are deformed, of a beastly countenance, and hairy. It was told me, that such were they, who in old time slew whole armies, as it is written in the word; for they rushed into the chambers of the brain of each individual, and occasioned terror, together with such insanity, that one slew another. Such at this day are kept shut up within their hell, nor are they let out.—They have reference also to the deadly boils of the head within the skull. It was said that they rush within the skull, and thence by continuity even into the spinal marrow, but it is to be noted, that it is an appearance that the spirits themselves rush in, they being carried out by a way which corresponds to those spaces in the body, which is felt as if the illapsus was within; this is the effect of correspondence; hence their operation is easily derived into the man to whom it is determined.

5718. There is a certain kind of spirits, who, in consequence of their will to have dominion, and to be the sole rulers over all others, with a view to that end excite amongst others enmities, hatreds, and combats; I have been witness to the combats, and have been surprized; and on asking who they were, was told that they are spirits of the above description, and that they excite such things in consequence of their intention to rule alone, according to the maxim, divide and rule (*divide et impera*).—It was also given to discourse with them, and they immediately said that they governed all; but it was given to answer, that they were insanities if they seek to establish their rule by such means; they discoursed with me from above at a middle altitude over the forehead; their discourse was with the rapidity of a current, because in the life of the body they excelled in elocution. I was instructed that such are they, who have reference to the gross phlegm of the brain, which by their presence they deprive of every principle of life, and induce torpor, whence come obstructions, which give birth to the principles of several diseases,

diseases, and also to dulnesses. It was observed that they were totally void of conscience, and that they made human prudence and wisdom to consist in exciting enmities, hatreds, and intestine combats, for the sake of bearing rule. It was given to ask them whether they knew that they are now in the other life, where they are to live to eternity, and that there are spiritual laws in that life which forbid such practices, and that whilst they were in the world, they might be esteemed and believed to be wise amongst fools, but that they are insane amongst the wise; this displeased them. I continued the discourse by saying, that they ought to know, that heaven consists in mutual love, or in the love of one towards another, whence comes order in heaven, and in consequence whereof so many myriads are ruled as one; but that a contrary principle hath place with them, because they infuse into others to breathe against their companions nothing but what is of hatred, revenge, and cruelty. They replied, that they cannot be otherwise than they are; in answer to which it was given to say, that hence they may know, that every one's life awaiteth him after death.

5719. They who despise and ridicule the word in the letter, and especially who despise and ridicule those things of the word which are in a deeper sense, consequently also the doctrinals which are derived from the word, and at the same time are not principled in any love towards their neighbour, but in the love of self, have reference to the vitiated things of the blood, which pervade all the veins and arteries, and contaminate the whole mass. To prevent their inducing in man any such contempt and ridicule by their presence, they are kept separate from others in their own hell; and they only communicate with those who are of a like quality, for these cast themselves into the exhalation and sphere of that hell.

5720. When hypocrites, viz. they who discourse holily concerning divine things, and with an affection of love concerning the public and their neighbour, testify what is just and equitable, and still have despised those things in their hearts, and have even ridiculed them; when these, I say, have been attendant on me, and it was allowed them to flow-in into the parts of the body, to which they corresponded from the opposite principle, they injected pain into the teeth, and upon their proximate presence so severe that I could not endure it; and so far as they were removed, so far the pain ceased, which was shewn repeatedly to remove all doubt. Amongst them was a certain one who had been known to me during his life in the body, on which account I discoursed with him; and in proportion as he was present, so
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the teeth and gums were affected with pain; when he was lifted upwards to the left, a pain attacked the left jaw, and the bone of the left temple, and penetrated even to the bones of the cheek.

5721. The most contumacious of all are they, who during their life in the world, appeared more just than others, and were at the same time in appointments of dignity; hence from each source they derived authority and also gravity, and yet believed nothing, and lived the life of self-love alone, being inflamed with intestine hatred and revenge against all who did not favour them, and who did not worship them, and especially against those who in any method opposed themselves to them; if they discovered any blemish in their character, they made an enormous evil of it, and defamed them, even though they were the best citizens. Such in the other life discourse as in the world, viz. from authority and gravely, and as from a principle of justice, whence the generality suppose that they are to be believed before others, but they are most malicious; when they are applied to man, they induce a great pain by weariness, which they inwardly blow up and increase continually, even to the highest degree of impatience, which induces such infirmity in the mind (*animus*) and thence in the body, that the man can scarce raise himself from his bed. This was shewn me by this circumstance, that when they were present, I was seized with the above infirmity, which yet ceased according to the degree in which they were removed. They use various arts of infusing weariness and consequent infirmity, especially by reproofs and defamations, amongst themselves and their associates, whose common sphere they inject. When they reason within their closets concerning divine worship, concerning faith and eternal life, they altogether reject them, and do this as from a wisdom superior to others. In the other life they are willing to be named devils, if so be they may be allowed to rule the hells, and thus from rule, as they believe, to act against the divine [being]. Inwardly they are filthy, because they are in self-love in an eminent degree, and thence in hatred and revenge, and in cruelty against all who do not worship them. They are grievously punished, as I have also heard, until they desist from seducing others by a show of what is just. When that show is taken from them, they then speak in another tone of voice. Afterwards they are rejected from the world of spirits, and in such case towards the left, and are there cast down into hell to a great depth; that hell is towards the left at a middle distance.

5722. *There are others who in the life of the body have been most filthy, their filthiness being of such a nature as cannot be mentioned; they, by their presence and influx into the solid parts of the body, induce a weariness of life, and such a torpor in the members and joints, that a man cannot raise himself out of bed. They are most contumacious, not desisting by punishments as other devils. They appear near the head, and there as in a lying posture. When they are driven away, it is not done suddenly, but slowly, and then by degrees they are rolled down towards what is beneath; and when they come into the deep, they are tormented there to such a degree, that they cannot but desist from infesting others. Such is their delight in doing evil, that nothing is more delightful.*

5723. *There were spirits attendant upon me, who induced such a heaviness in the stomach, that I seemed to myself scarce able to live; the heaviness was so great, that with others it would have occasioned fainting; but they were removed, and then it instantly ceased. It was said, that such spirits are they, who in the life of the body have not been habituated to any employment, not even domestic, but only to pleasure; and besides, they lived in filthy ease and sluggishness, neither had they any concern about others; they also despised faith: in a word, they were animals, not men. The sphere of such with the sick induces numbness in the members and joints.*

5724. *There are in the brain viscous [humours], with which is mixed somewhat spirituous or vital, which viscous [humours], being there expunged from the blood, fall first amongst the meninges, next amongst the fibres, part of them into the great ventricles in the brain, and so forth. The spirits, who have a corresponding reference to those viscous [humours], in which there is somewhat of what is spirituous, or somewhat of life, appear almost directly above the middle of the head, at a middle distance, and are of such a quality, that, in consequence of habit acquired in the life of the body, they excite scruples of conscience and insinuate them in things of no conscience, whereby they aggravate the conscience of the simple; nor do they know what ought to move the conscience, for they make a conscience of every thing that befalls them. Such also induce sensible anxiety into the part of the abdomen beneath the region of the diaphragm. They are also at hand in temptations, and occasion anxieties, sometimes intolerable. Such of them as correspond to viscous phlegm less vital, on such occasions keep the thought inherent in those anxieties. With those I have also held discourse, that*
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I might know what was their quality, and they attempted by various methods to aggravate the conscience; this had been the delight of their life; and it was given to observe, that they could not attend to reasons, and that they had not a more universal view of things, from which they might see singulars.

5725. *From experience it hath been given to learn what an inundation or flood is in the spiritual sense, and that it is twofold, one being an inundation of lusts, and the other of falsities; an inundation of lusts is of the voluntary (or will) part, and is of the right part of the brain, whereas an inundation of falsities is of the intellectual part, in which is the left part of the brain. When a man, who had lived in good, is remitted into his proprium, thus into the sphere of his own life, there then appears as it were an inundation; when he is in that inundation he is indignant, is angry, thinks restlessly, desires vehemently, in one way when the left part of the brain is inundated, where falses are, and in another way when the right is inundated, where evils are. But when man is kept in the sphere of life, which he had received from the Lord by regeneration, he is then altogether out of such an inundation, and is as it were in serenity and sunshine, and in gladness and happiness, thus far from indignation, anger, restlessness, lusts, and the like; this latter is the morning or spring of spirits, the former is their evening or autumn. It hath been given me to perceive, that I was out of the inundation, and this for a considerable length of time, when I saw that other spirits were in it; but afterwards I myself was immersed, and then I apperceived the similitude of an inundation. In such an inundation are they who are in temptations. Hence also I was instructed what is signified in the word by the flood, viz. that the last posterity of the most ancient, who were of the Lord's celestial church, were altogether inundated in evils and falses, and thereby perished.*

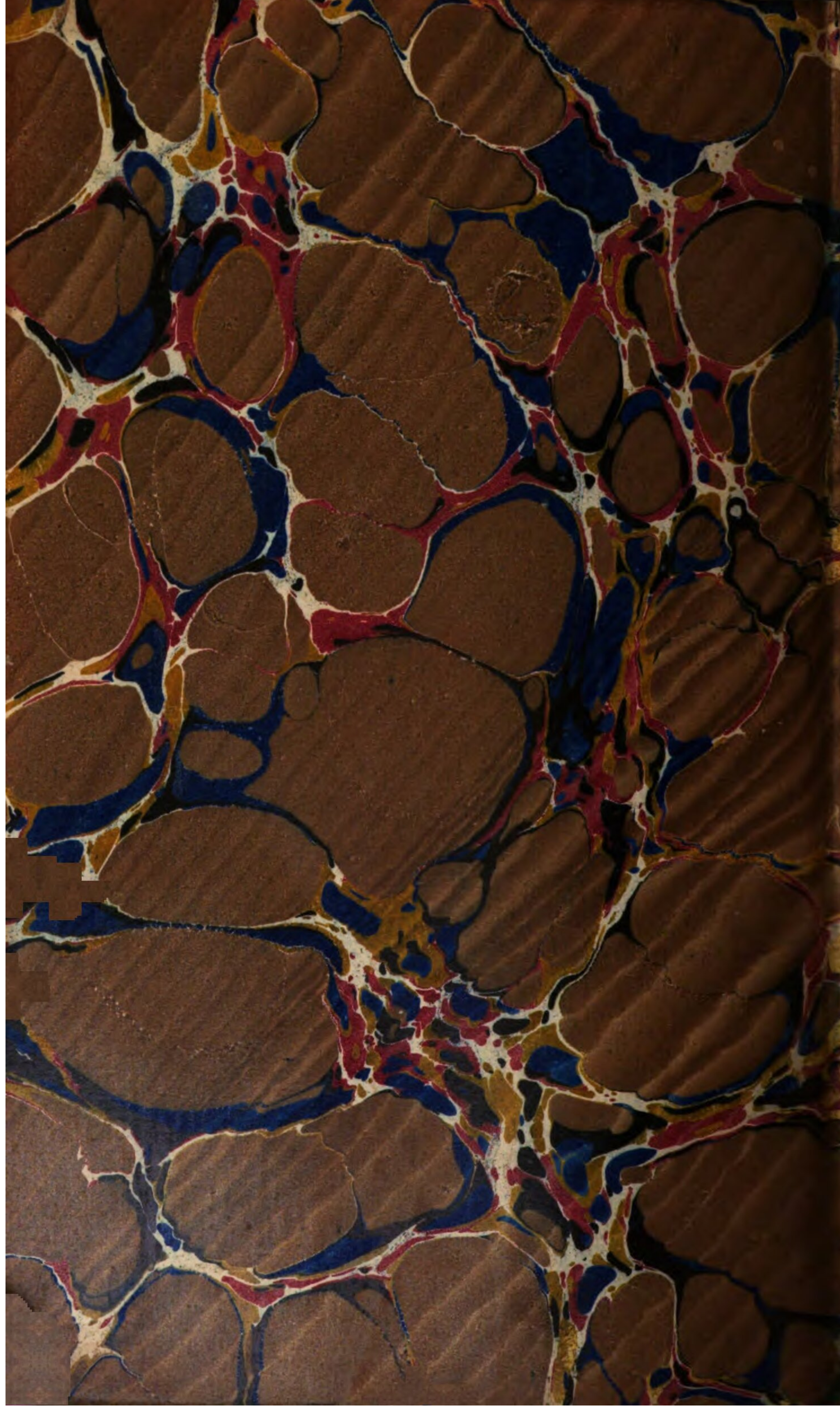
5726. *Inasmuch as death is from no other source than from sin, and sin is all that which is contrary to divine order, it is from this ground that evil closes the smallest and altogether invisible vessels [of the human body], of which the next greater vessels, which are also invisible, are composed; for the smallest and altogether invisible vessels are continued to man's interiors; hence comes the first and inmost obstruction, and hence the first and inmost vitiation in the blood; this vitiation, when it increases, causes disease, and at length death. But if man had lived the life of good, in this case his interiors would be open to heaven, and through heaven to the Lord; thus also the smallest*

and invisible vascula (it is allowable to call the delineaments of the first stamina vascula, by reason of correspondence) would be open also, and hence man would be without disease, and would only decrease to ultimate old age, until he became altogether an infant, but a wise infant; and when in such case the body could no longer minister to it's internal man, or spirit, he would pass without disease out of his terrestrial body, into a body such as the angels have, thus out of the world immediately into heaven.

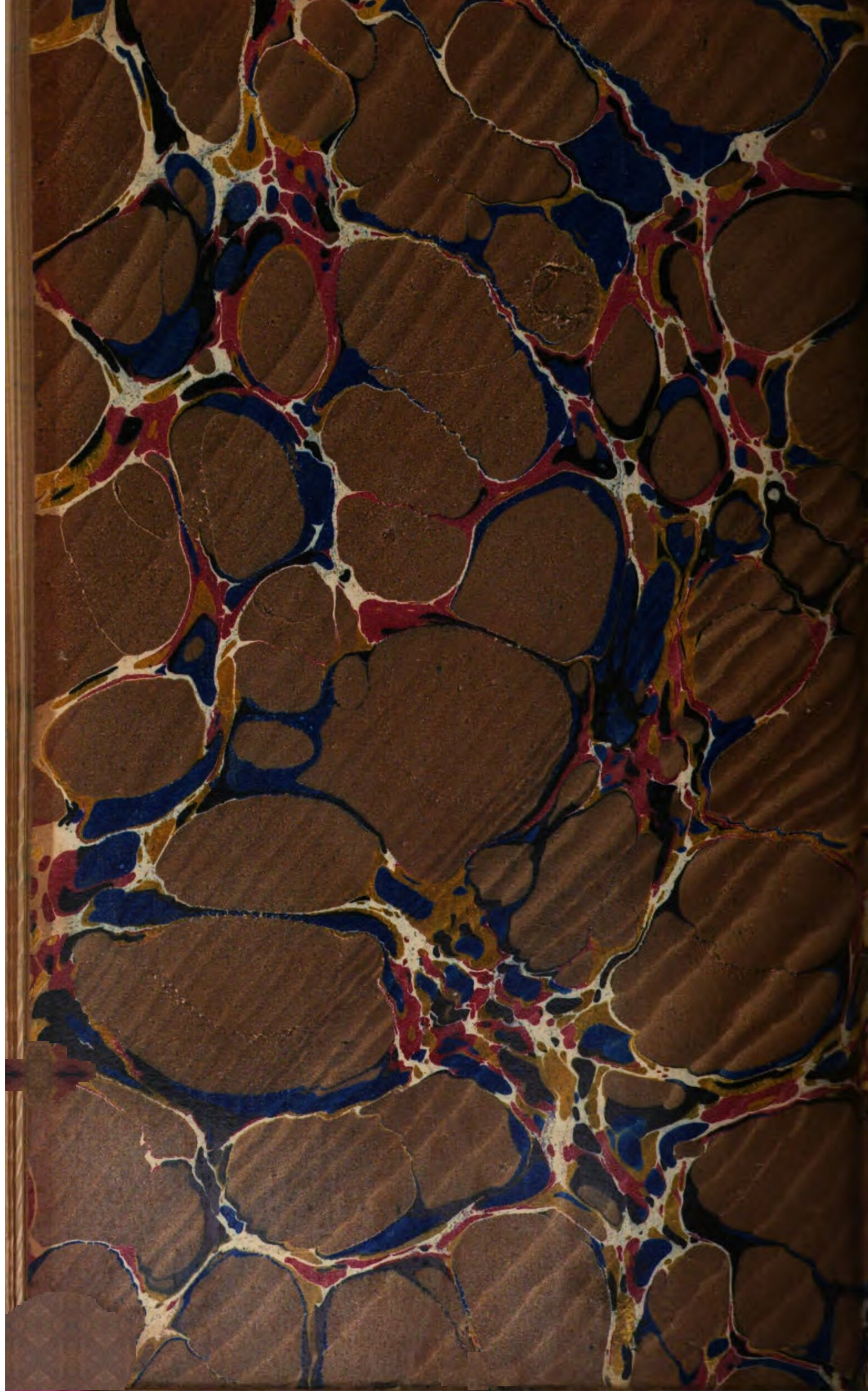
5727. *We here come to a conclusion on the subject of correspondence; in the following part of this work, at the close of the chapters, we shall treat of the spirits and angels attendant on man; next concerning influx, and the commerce of the soul with the body; and afterwards concerning the inhabitants of the other earths.*

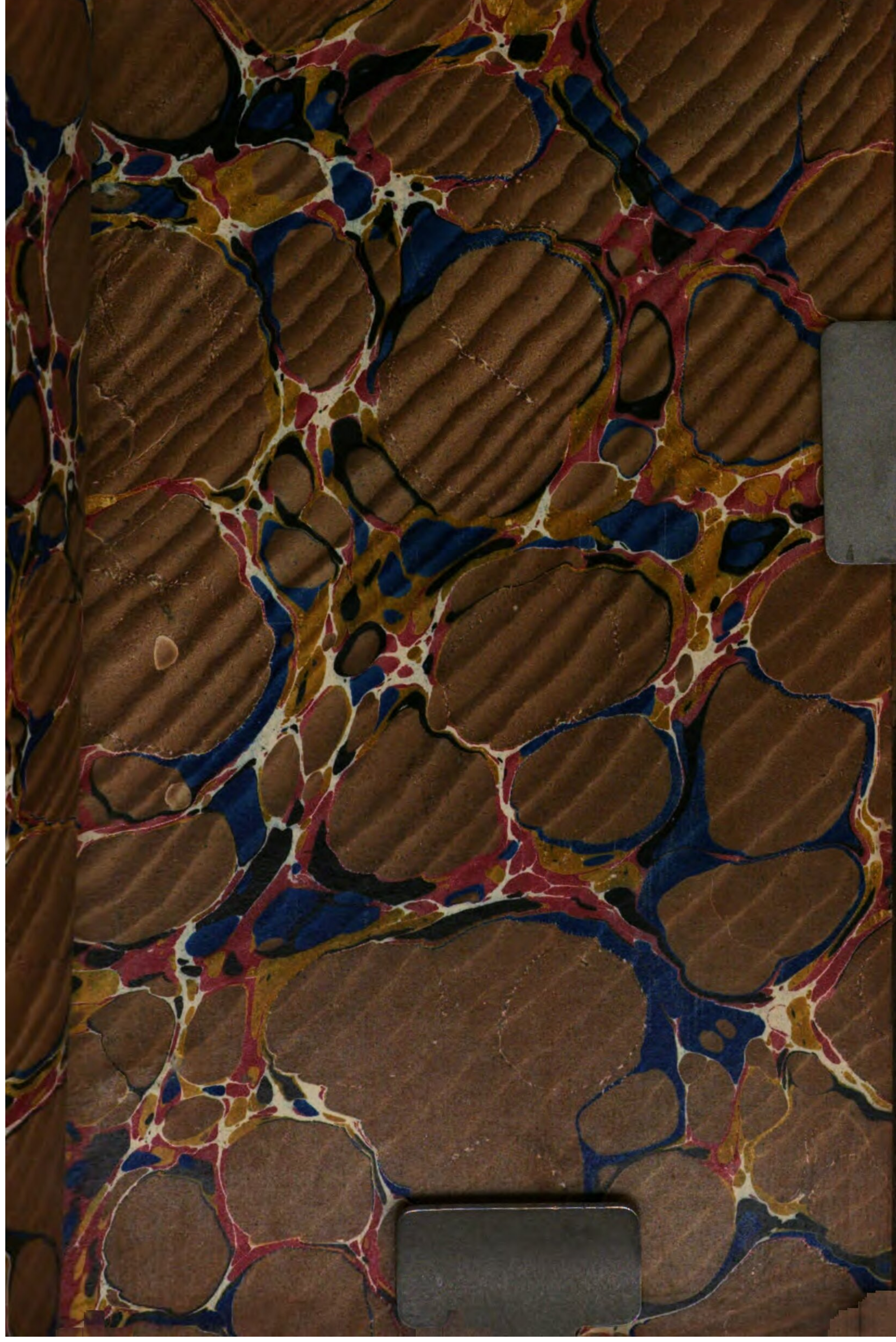
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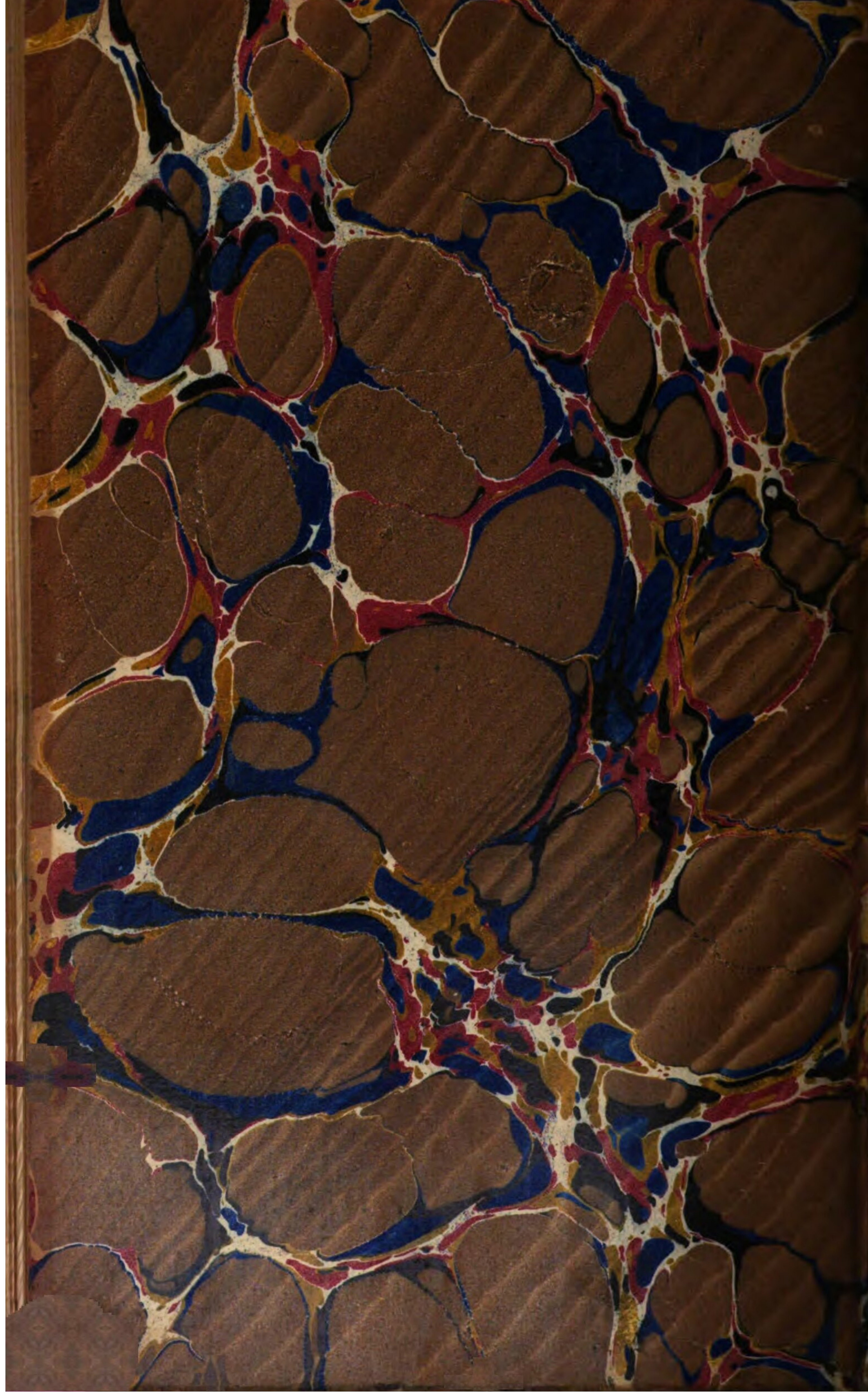
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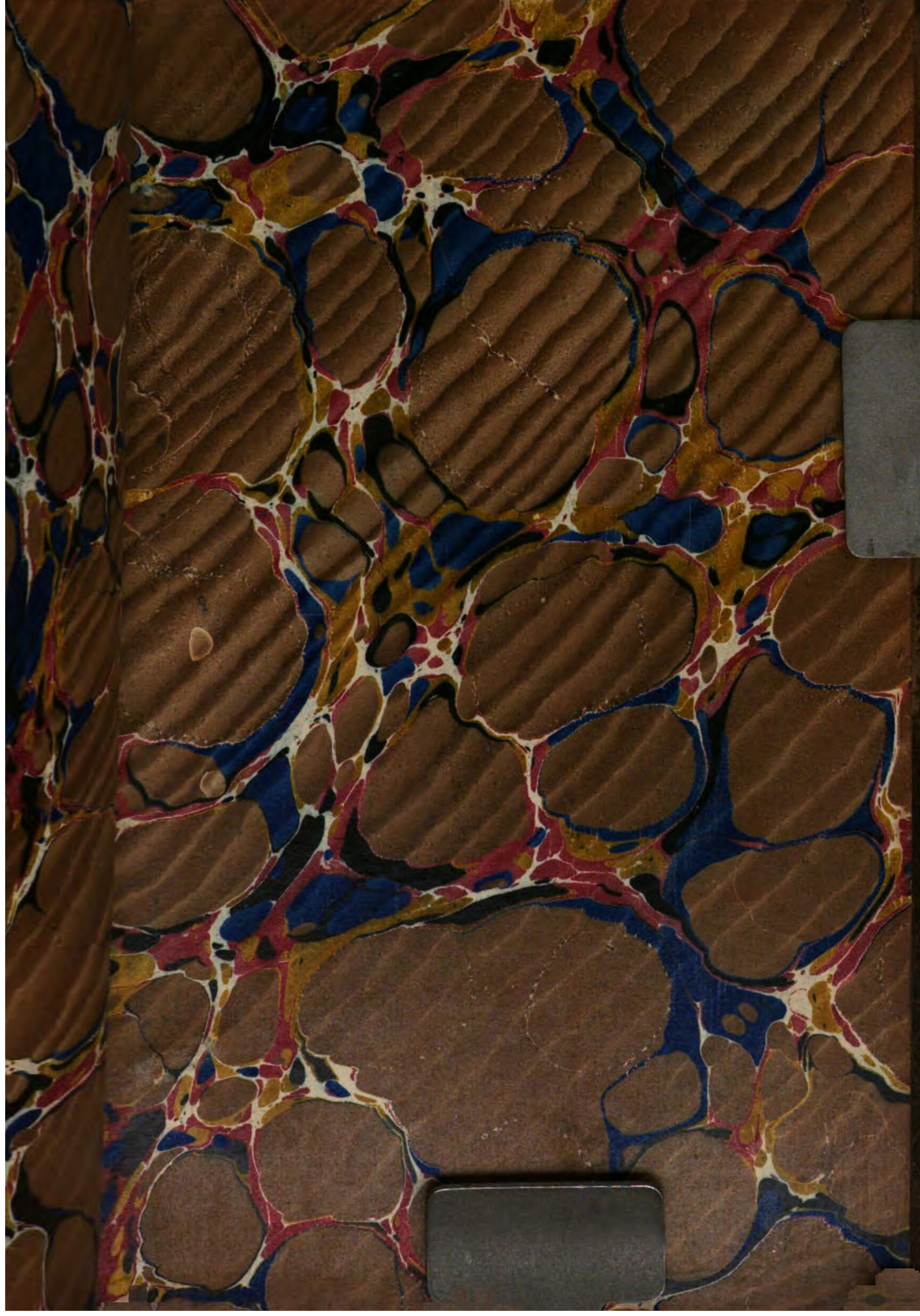












Swedenborg, Emanuel,

Works

Bd.: 7. - 2. ed. - 1812

London u.a. 1812

Asc. 4808 x-7

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